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BRITISH MUSEUM.

ASSYRIAN ANTIQUITIES.

GUIDE

TO THE

NIMROUD CENTRAL SALOON.

PRINTED BY ORDER OF THE TRUSTEES.

1886.

PRICE FOURPENCE.

BRITISH MUSEUM.

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LONDON :

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
STAMFORD STREET AND CHARING CROSS.

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INTRODUCTION.

THE Nimroud Central Saloon contains principally sculptures excavated by Mr. (now Sir Henry) Layard in 1847 and 1850 in different parts of the great mound of Nimroud; also some sculptures afterwards obtained by Mr. H. Rassam from the same place; several Babylonian boundary-stones, most of which were also obtained by Mr. Rassam; and a number of Babylonian tablets, some of which were obtained by Mr. George Smith, and some by Mr. Rassam, in Babylonia.

In the north-east corner of the room, on the right of the entrance to the Konyunjik Gallery, are sculptures discovered in the south-west edifice of the great mound of Nimroud, which is believed to have been constructed by Esarhaddon, son and successor of Sennacherib, towards the beginning of the seventh century B.C., with materials obtained, in great measure, from the spoliation of the palaces erected in other parts of Nimroud by an earlier Assyrian dynasty—most likely that founded by Tiglath-pileser III. (745–727 B.C.), the sculptures referring to the campaigns of that king. The heads of winged man-headed bulls on the right, however, probably belong to the time of Esarhaddon, the builder of the south-west edifice. On the opposite (western) side of the room, are bas-reliefs found by Mr. Layard in ruins of the central edifice at Nimroud. These, which consist also of slabs representing incidents of the campaigns of Tiglath-pileser III., probably belong to the same series as that with which Esarhaddon had begun to adorn his own palace.

The man-headed lion and bull, with the smaller slabs accompanying them, as well as the large lion in the north-west corner of the Gallery, were found by Mr. Layard partly in the ruins of a large building in the north-west quarter of Nimroud, and partly in two small temples (one of which was dedicated to the Assyrian god Ninip) close by.

These sculptures belong to the reign of Aššur-našir-apli or Assurnasirpal, the earliest king of whom any large monuments have been discovered, and who began his reign about 885 B.C. Close to the large lion is a statue of this king on its original pedestal; and a monolith sculptured for him, and found at Kurkh, is placed near one of the western pilasters.

Other objects of note are the Black Obelisk and the monolith of Shalmaneser II. (B.C. 859). The former, which is sculptured with many interesting bas-reliefs, and inscribed with his annals, was erected by him at Nimrud; and the latter at Kurkh. Both these monuments are exceedingly important on account of the light which they throw upon Biblical history.

Besides the above objects from Assyria, there is also a large number of Babylonian antiquities. These consist of boundary-stones inscribed with grants of land, and tablets of baked and unbaked clay. Two of the boundary-stones were presented to the British Museum by Sir Arnold Kemball, and one (obtained by Mr. George Smith) by the proprietors of the *Daily Telegraph*. The rest were excavated in Babylonia by Mr. H. Rassam. The tablets, which are exhibited in the two table-cases in the middle of the room, include some exceedingly interesting linguistic, chronological, and miscellaneous texts; and a large and important series of contract-tablets from the earliest times (about 2100 B.C.) until the first century before Christ. They were excavated principally by Loftus, Rassam, and George Smith, at Tell-sifr, Babylon, and Sippara or Sepharvaim—many of those obtained by the last-named having been presented by the proprietors of the *Daily Telegraph*. The contract-tablets are of great value in the study of the manners, customs, and laws of the ancient Babylonians; and full translations of the more interesting and important texts have therefore been given by the writer of this introduction, Mr. Goldridge Pinches.

P. LE PAGE RENOUF.

May 11, 1886.

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Akkad (country and city), <i>Akkad</i> , <i>mât Akkadî</i> .	Eulæus (river), <i>Ulâ</i> .
Amanus (mount), <i>Īamānu</i> .	Euphrates, <i>Purat</i> .
Ararat, <i>Urarṣu</i> , <i>Urṣu</i> , <i>mât Urarṣi</i> .	Gabal, <i>Gublu</i> .
Arbela, <i>Arba'-ilu</i> .	Hamathites, <i>mât Hamatâa</i> , <i>Am i- tâa</i> .
Arvad, <i>Aruada</i> .	Hit, <i>mât Hatti</i> .
Asshur (country and city), <i>Assur</i> .	Israel, <i>mât Sir'ilân</i> .
Babylon (country and city), So- mitic Babylonian: <i>Bâb - ili</i> ("gate of God"), and <i>Bâb-ilâni</i> ("gates of the gods"); Akka- dian: <i>Ka-dingira</i> ("gate of God") and <i>Ē</i> or <i>Eki</i> ("house" or "hollow"), also <i>mât Kâr- Duniš</i> ("the land of the gar- den of Duniš").	Karkemish, <i>Gurgamiš</i> .
Balicha, <i>Balihi</i> .	Lebanon, <i>Libnana</i> .
Borsippa, <i>Barsip</i> or <i>Bursip</i> .	Media, <i>mât Madâa</i> .
Calah, <i>Kalhu</i> .	Niffer, <i>Nippuru</i> , <i>Nipuru</i> , <i>Nipur</i> .
Cappadocia, <i>Kûsu</i> .	Nineveh, <i>Ninua</i> .
Cassites or Cosseans, <i>Kašši</i> .	Opis, <i>Ūpê</i> .
Chaldea, <i>mât Kaldi</i> .	Pekod, <i>Puḫadu</i> .
Cuthah, <i>Kutû</i> (Bab.), <i>Gudua</i> (Akk.)	Persia, <i>Parsu</i> .
Damascus, <i>Dimaška</i> .	Pethor, <i>Pitru</i> .
Ecbatana, <i>Agamtanu</i> .	Phœnicia, <i>Aharrû</i> , <i>mât Aharré</i> , (Assyr. & Bab.), <i>Martu</i> (Akk.).
Egypt, <i>mât Mušur</i> , <i>Miṣir</i> , <i>mât Miṣir</i> .	Raphiek, <i>Rapiḫu</i> .
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Erech (Warka), <i>Uruk</i> .	Sepharvaim (Sippara), <i>Sipar</i> .
	Shuhites, <i>Suhâa</i> .
	Sidonians, <i>Šidunâa</i> .
	Tell-lo, <i>Lagaš</i> .
	Tigris, <i>Idiglat</i> .
	Tornadotus (city of the waters of the), <i>âl Mē-Turnat</i> , <i>Mē-Turpi</i> .
	Tarsus, <i>Tarzi</i> .
	Tubal, <i>Tabalu</i> .
	Tyrians, <i>Surrâa</i> .
	Vanites, <i>Mannâa</i> (Wannâa).

GUIDE

TO THE

NIMROUD CENTRAL SALOON.

The numbering is continued from that of the slabs in the Kouyunjik Gallery.

ASSYRIAN SECTION.

No. 64. A bas-relief representing a horseman in flight before the Assyrians. He is dressed in a tunic reaching to the knees, and wears a helmet with a kind of crest above. His hair and beard are short. The horse, which seems to have been struck by a spear, is rearing on its hind-legs. The trappings are somewhat in the Assyrian style, but not so ornamental. The rider, who is without stirrups, looks backwards to the left, and his right hand is stretched outwards and upwards towards his pursuers as a signal to them. The two horses which follow, of which the heads and fore-legs are almost all that remain, are evidently ridden by Assyrian soldiers, a bare foot—that of the nearer horseman—being visible. These horses, which are galloping abreast, have trappings in the Assyrian style, their heads being surmounted by a circular ornament in three rows, and a similar ornament, in the form of a tassel, hangs beneath the head. This slab evidently illustrates the campaigns of Tiglath-pileser III. (B.C. 745-727).

Below are the remains of two lines of inscription, in which the name of Babylon occurs. Size 4 ft. $2\frac{1}{2}$ in. by 3 ft. 5 in.

No. 65. Siege of a city or fortification built upon a mound, the greater part lost by the fracture of the slab. It consists of a series of towers, with pointed battlements

united by a wall or curtain, generally considerably lower than the towers themselves. Two of the towers only are to be seen, that to the left being broken by the mutilation of the slab. In the right-hand tower is a soldier, bare-headed, shooting an arrow to the left. In the left-hand tower is also a soldier, a part of whom only is to be seen in consequence of the fracture of the stone. He also seems to be shooting. Hanging from a pole fixed into the right-hand tower is a pulley with a rope across the wheel, the ends of which seem to hang down within the walls. Below, to the left, outside of the walls, are four Assyrian soldiers. Of the first the right arm only can be seen. He is followed by another soldier (the upper part of whose head is wanting) armed with a sword, in the usual ornamental sheath. He holds, by a cord, a kind of convex-bottomed bucket, with a handle above, seemingly formed by a piece of wood placed across, and fastened into two loops or handles. His right arm is raised. Behind him is another soldier, similarly clothed, looking to the right. His right hand is raised as if he grasped something which was shown on a lost portion of the slab. Behind him are to be seen some curved lines, which represent perhaps the end of a rope, of which he probably held the upper part. The fourth soldier, who stands before him, is represented stooping, holding in his left hand, by a cord, a vessel similar to that already described; and in his right a knife or dagger, with which he has evidently cut the cord. These vessels, to which ropes are attached, are evidently in connection with the pulley above, and the scene is intended to show, perhaps, provisions captured by the Assyrians.

The three lines of mutilated inscription above refer to the building of a palace by Tiglath-pileser III. (B.C. 745-727). Size of slab 3 ft. $5\frac{1}{2}$ in. by 3 ft.

No. 66. Part of a battle-scene belonging to the same series as No. 64. The central group shows two Assyrian horsemen, bearded, and wearing pointed helmets. The nearer is clothed in a tightly-fitting jacket, covered with small square plates of iron, bronze, or leather, and a tunic reaching to the knees, fringed, and ornamented with square compartments, each containing two concentric circles. The clothing of the farther horseman is unorna-

mented (evidently it was only considered needful to finish that supposed to be nearest the eye). They are riding side by side, the horses, which are galloping, having trappings and ornaments in the usual Assyrian style, the tail tied up into a loop at the end. These horsemen are attacking, with spears, a fleeing enemy, whose horse, stumbling, throws him forward. He is clothed in a plain tight-fitting dress, reaching nearly to the knees, and his feet are encased in pointed shoes. He holds up his right hand in entreaty to his pursuers, one of whose spears is against his body. The head of both the man and the horse are lost by the fracture of the stone. To the left on the slab, in an inverted position, intended to show the body in perspective, with the head near the spectator, is the corpse of a dead enemy. He wears a long robe and pointed boots with tip-tilted toes. Above the body is a vulture, represented in a rather conventional style, carrying in its claws the entrails of the dead, a part of which it holds in its beak. Date 745-727 B.C. Size 4 ft. 2½ in. by 6 ft. 1 in.

No. 67A. The evacuation of, or bringing forth of tribute from, a captured city, represented as a fortress with five tall towers with curtains between and pointed battlements, built upon a mound or hill, surrounded by an outer wall also with pointed battlements. Between the second and third tower is a folding door, having two rectangular leaves. To the left, above the first and second tower, is a high watch-tower, having buttresses or smaller towers, between which is a small arch-headed folding door, leading out to a kind of landing. The top of the erection is lost by the fracture of the stone. To the right is to be seen the procession of tribute. The upper row represents the part most distant from the spectator, and shows two rams, or a sheep and a ram (the foremost of which is mutilated by the fracture of the stone) driven by an Assyrian soldier. This last is dressed in the Assyrian style, the garment covering the upper part fitting rather closely. The lower part of the dress, which reaches to the knee, seems to be wound round and fastened beneath the girdle, the fringe of one of the edges hanging downwards. He carries a sword and quiver, the end of the latter (over which falls some material in three rows, like fringe) appears over his left shoulder. His arms, legs, and feet are bare. His left

hand hangs down, and in his right he holds a staff or mace, the upper end of which is lost, as is also the whole of the head of the soldier, except the beard and the ends of the hair. The lower or nearer row shows an Assyrian soldier of short stature, guarding four tribute-bearers. His legs are bare, with sandals on his feet. His left hand rests on the handle of his sword, and his right, raised, holds a mace or staff of office. The four men who go before him, and who are, contrary to the usual custom of the Assyrians, represented about a head taller than the soldier who guards them, are clothed in long mantles, over another dress, which reaches almost to their feet, and is open on the right from the shoulder downwards, and fringed at the edge. They are bearded, and wear on their heads a kind of Phrygian cap, and on their feet shoes with turned-up toes. Over their left shoulder is slung a bag containing tribute, the closed mouth of which they hold with both hands. The line of inscription above gives the name of the city, Azkuttu.

No. 67B. Tiglath-pileser III. in his chariot. An excellently-represented group, evidently forming part of a procession. To the right is the hinder part of a chariot, showing the greater part of the body and the large thick wheel, together with one of the occupants. Its make is very nearly the same as that of the royal chariot behind, except that the pattern on the side differs. The royal chariot, which follows, seems to be of rather small size. The side is nearly square, with a raised projection behind. In front is a receptacle for arrows, the feathered pile of which projects from the top. The chariot is mounted on two wheels, only one of which is seen. The outer part of the wheel is composed of three thicknesses, bolted tightly together in four places. It has eight spokes, fastened into sockets which form one piece with the centre. The side of the chariot is ornamented with a border of vandyked lines, three rosettes in the raised corner; and a series of squares, one within the other, covers the rest. A like ornamentation also covers the quiver. The shaft between the horses forms one piece with the bottom of the chariot. It is bent upwards and outwards, and is ornamented with a row of small circles between two borders. This shaft is supposed to be attached to the broad ornamented pole which is fixed to the top

part of the front of the chariot. Attached to the part where the two join is the yoke, a crooked piece of wood, probably padded, which rests on the back of the horses' necks, and is kept in its place by an ornamental band passing round the front part of the neck, and attached to the yoke. To the headstall is attached, under the horse's lip, a bearing-rein, which passes through the curved part of the yoke. The reins are six in number, three being held by the charioteer in each hand. They seem to be attached to the yoke upon the neck, and it was probably by means of this, moving on a pivot, that the horses were guided. Both horses have plumes upon the top of the head, woollen or other bandlets across the forehead, and a band round the upper part of the neck. Hanging from the yoke is a rosette with four triple tassels; and, on the same level, hanging over the breast, an ornamental band with five double tassels. The upper shaft of the chariot, which is fixed to the top of the front, is broader in the middle than at each end. It has various line-ornaments, small circles, &c., running across, and in the middle is the winged circle emblematic of the god Aššur.

Of the three personages in the chariot, that shown nearest the spectator is the king. He stands with his right hand raised, and his left hanging down, holding a lotus-flower. Upon his head he wears the conical cap of the Assyrian kings, flat at the top, with a point in the centre; two bands running round the upper part, and another, broader in front than at the back, on the lower edge. The ends of his hair are curled, and his beard also is curled in three rows. He wears a long robe, reaching apparently to the feet, a part of the fringed edge hanging over his right arm and being continued behind. His arms are bare. On the other side of the king is the charioteer, bearded and with his arms bare. He holds the reins with both hands; and in his right hand he grasps also a short-handled whip of twisted cord, ending in two lashes, which hang over the horses' backs. Behind the king is a eunuch, holding a sunshade over the king's head. He is clothed in a tightly-fitting upper garment, and has a fringed robe over his left shoulder, extending round his right side. His arms are bare. The sunshade, which was not made to close, is not at right angles with its handle, which is slanted forward to allow the bearer to hold the upper part

more over the king's head. The edge is ornamented with beads or small tassels, and it has at the top a ball with an ornament above. The sunshade extends above the field of the representation, and interrupts the inscription between the two rows of bas-reliefs.

The horses are led by two men, the nearer of whom holds the bearing-rein tightly with his right hand. Both have wavy hair, and beards curled like the king's. The nearer carries a covered quiver, ornamented with bands. They are dressed in tunics reaching to the knee, having the edge bordered and fringed. Their arms and legs are bare.

The inscription, between the two bas-reliefs, is as follows:—

. Hista, Harabisma, Barbas, Tasa, as far as the river Aluruš, I captured; I killed their soldiers, 8650 men.

. 300 mules, 660 asses, 1350 oxen and 9000 sheep I carried off; I pulled down, dug up, and burned with fire

. their . . . I brought within the borders of Assyria. I built these cities anew, and set within them the people of the lands captured by my hand.

. . . . in the midst I placed, and added to the merchandise brought forth. Daiḳanša, Sakka, Ippa, Eliš-Marduk,

. Luḳadanša, Ḳuda, Elugia, Dania, Danziun, Ulâa, Luḳia, Abrania, Eusa,

. I killed their soldiers, I carried off 900 men, 100 oxen, 1000 sheep; horses, mules, asses

. I pulled down, dug up, and burned with fire. The people of Mukaniâkam saw my expedition, and the city Ura

which is within the land of Musur

their sons, their daughters, [their] families (?)

I decreed (?), and in their land

horses, mules

I pulled down, dug up, and burned with fire

I captured, pulled down, dug up, [and burned] with fire

I captured, I killed their soldiers

Reign of Tiglath-pileser III., 745-727 B.C. Height of the whole 6 ft. 3 in., width 6 ft. 5½ in.

No. 68. The head of a winged man-headed bull, of a larger size than any yet found. The face is that of an Assyrian, of a marked Semitic type, such as is still found in the Euphrates valley. The pupils of the eyes, which are very full, are indicated by rings; the nose is aquiline, beginning without any depression from the forehead,

and the eyebrows are joined above. The lips are firmly closed; but the face has, as a whole, a bland expression. The beard is arranged on the chin in five rows of small curls; and the whiskers, as well as the ends of the moustaches, in the same way. Below these small curls the beard is twisted for a short distance downwards, ending in a double row of small curls, followed by two other twisted portions, the last ending in several rows of curls, continued on to the under part of the beard. On each side of the beard the neck, which is very broad, is shown bare; but the edge of a plain robe, beginning from the shoulders, and covered, a little way from the beard, on the right with five, and on the left with six, rows of small feathers, is to be seen. The hair, which is arranged in waves over the forehead, falls to the shoulders, and is curled, like the upper part of the beard, in eight rows of small curls. The left ear is gone, but the right, which is broken, was originally shaped like that of a bull (as in No. 68*), the upper part standing above the lower edge of the hat. From the outer edge hangs an earring. The tall head-dress slopes upwards from the rim, but begins to curve outwards a little way from the top. It is ornamented with three pairs of horns, beginning, on each side, about parallel with the ear, and extending forward to the front, and then bending upwards. The top of the cap is ornamented with a row of rosettes on a band, from which projects, upwards, a row of feathers. This sculpture is from the South-west Building, Nimroud, erected by Esarhaddon, about 670 B.C. Height 6 ft. 5 in., width 3 ft. 3½ in.

No. 68*. Head and hoof of a winged man-headed bull. This head, smaller than No. 68, is in a style precisely similar, the execution, however, being hardly so good. The face is Assyrian in type, the eyes being full, the nose short and curved. The eyebrows, which are thick, join and come to a point over the nose. The upper part of the beard and the whiskers are arranged in a number of small curls. Extending downwards, the beard is arranged in two series of small curls, the lower containing ten rows, continued even to the under part. The intervals between are wavy and twisted. The shoulders are covered with small feathers, finishing with a sharp line on the neck, as if the edge of a garment. The cap, which

is broken, seems to have been originally pointed at the top, and has, on each side, a horn projecting forwards, and turning upwards in front. Size 3 ft. 3½ in. by 2 ft. 2½ in. The foot below shows a cloven hoof with part of the fetlock having a fringe of hair above the horny part. Height 10½ in. by 7½ in.

Nos. 69 and 70. Two statues of the god Nebo, standing, draped in a plain garment confined at the waist, the arms bare from below the shoulders. The god is represented moustached and bearded, the beard being arranged, as in the case of the bulls' heads above described, in alternate rows of curls and wavy parts. The upper part of the hair is wavy, and it falls to the shoulders in small curls. The cap is rather pointed at the top, and is ornamented with two horns similar to those on the cap of the bull just described. He wears bracelets, ornamented with a rosette, upon his wrists, and his hands are folded on the breast. The front and sides of his dress are covered, below the waist, with twelve lines of wedge-inscription as follows:—

To Nebo, the high protector, son of Ê-saggil,¹ the powerful director (?), the honourable prince, son of Nūdimmut, whose command comes to the front. The patriarch of clever things, overseer of the multitudes of heaven and earth, knowing all things, opener of the ears, holder of the reed-tablet, possessor of all [things] (?), the gracious one, the exalted, he who establishes [and] settles [those who] are with him, the beloved of Bēl, the lord of lords, whose might has no equal, without whom in heaven no counsel is made. The gracious one, who brings back good [to him] who is faithful to him. He who dwells in ʾ-zida, which is within Calah; the great lord, his lord. For the life of Rammānu-nirari, king of Assyria, his lord, and the life of Sammuramat, the wife of the palace, his lady, Lēl-tarši-ili, governor of Calah, Hamedī, Sirgana, Temeni, and Yaluna, for the saving of his life, the lengthening of his days, the extension (?) of his years, the peace of his house, that there be not evil to him, has caused [this] to be made, and has given. [To] whomsoever [comes] afterwards: Trust [or be trustful] in Nebo, trust not another god.

Rammānu-nirari III. reigned from 812–783 B.C. Height 5 ft. 11¼ in.

No. 71. An altar of alabaster, rectangular and oblong, with a plain cornice at the top and bottom. This altar is made, seemingly, with cylinders fixed at each end (represented by the circles shown above the upper cornice),

¹ The name of a temple.

and a thick sculptured stone fitted over the whole, low in the middle, and rising over the cylindrical ends. The whole of the top looks not unlike the volutes of an Ionic capital. The centre shows plainly the marks of fire. In the middle of the upper surface is a hole. The four lines of inscription on the front are as follows:—

To Bêl the king of heaven, . . . of shrines, ruler of the forests, he who dwells in Bit-kadmuri, the great lord, my lord, I Aššur-našir-apli, priest of Assur, son of Tukulti-Ninip, priest of Assur also, have dedicated [this altar] for the saving of my life, the extension of my days, the lengthening of my years, [and] the peace of my seed.

Date about 885 B.C. Height 1 ft. 9½ in., width the same, depth 1 ft. 1 in.

No. 72. A cylindrical object of a black porous stone, much weather-worn. The base upon which it stands is square. This object is pierced with a hole throughout. Round the top is a raised band with a border, and below are three lines of inscription, as follows:—

Palace of Rammānu-nirari, king of multitudes, king of Assyria, son of Aššur-dān, king of multitudes, king of Assyria, grandson of Tiglath-pileser, king of multitudes, king of Assyria.

This inscription shows that Rammānu-nirari II. (B.C. 913), son of Aššur-dān or Aššur-danan II. (B.C. 930), was grandson of Tiglath-pileser II. (about B.C. 950), and that therefore the Tiglath-pileser of the Bible (B.C. 745-727) was the third king of that name. Height 1 ft. 4½ in., width of base 10¼ in.

No. 73. A stone coffer, with lid, from the temple at Balawat (Imgur-Bêl). This coffer was made to hold the three inscribed alabaster tablets (two of which are exhibited in the Assyrian room upstairs) found by Mr. H. Rassam in the temple. The upper surface is covered with an inscription in twenty-eight lines, part extending over on the right-hand end, giving the genealogy and outline of the conquests of Aššur-našir-apli, king of Assyria (B.C. 885-860). Height 1 ft. 1 in., length 2 ft. 9¼ in., depth 1 ft. 8 in.

No. 74. An alabaster slab, sculptured with the representation of a winged figure, looking to the left, offering flowers. The right hand is raised, the left hanging down, holding downwards a branch with four small

stems, three of which have at the ends fruit not unlike small pine-cones, the small scales being represented by lines, and the leaves at the apex by three pointed leaves beneath. The figure is clothed in a long robe reaching to the heels, the edge deeply fringed. On each side above the knee hang two cords, knotted and tasselled at the ends, which were most likely used to close the garment in front when it was needful to cover the whole figure. The under-dress consists of a tunic, reaching to the knees, also deeply fringed. The arms and legs are bare. Upon the feet are fastened, with thongs bound round the toes and the instep, sandals having at the back a raised edge both to protect the heel and to keep the sandal in its place. Thrust into the breast of the outer garment are to be seen two small swords or daggers. The end of the outer robe, which is a large cloak, is thrown over the left shoulder, and seems to be fastened there by a kind of brooch. The wings, two in number, thickly feathered with small feathers and pinions, hang downwards, and look as if they were only hung on. The hair is dressed in a manner exactly like that of the winged bulls already described, and the head is covered with a hemispherical hat from the side of which come two horns, projecting forwards and upwards. An earring hangs from the lower part of the ear. Below are seven lines of writing, part of the standard inscription of Aššur-našir-apli, 885 B.C. Size 3 ft. 5½ in. by 1 ft. 10 in.

No. 75. A winged figure, similar to No. 74. The raised right hand holds a pomegranate; the left, which is hanging down, holds a plain basket, with a handle fastened to two loops attached to the edge. Above is part of six lines of writing. Size 3 ft. 7¼ in. by 1 ft. 10½ in.

No. 76. Winged man-headed bull, sculptured in high relief, represented, as is usual in Assyrian art, with five legs, so as to look perfect both in front and at the side. The head is similar to those already described, and is capped by the usual globular but pointed hat, with three horns on each side. The hair, which is curled, falls in a large mass to the shoulders. From the ears hang earrings. The front of the bull is feathered on each side from the shoulders to the thighs of the forelegs, but between the

two rows of feathers, is what was evidently intended for a continuation of the beard, consisting of a band of short curly hair, reaching to the dewlap. On the knees also are tufts of curly hair. The fore-feet, seen from the front, are even with each other. The muscles of the legs and body are strongly marked. Seen from the side the creature appears to be in the act of walking. The only wing shown curves stiffly upwards. The upper edge has three rows of small feathers, and, below, two rows of pinions, extending down to the thigh of the fore-leg, and getting gradually shorter. The longer hair shown along the back, belly, and rump, is in rows of stiff curls. The near hind-leg, of which the muscles and veins are also strongly marked, is advanced. The inside of the knee has a tuft of curly hair. The tail extends as low as the heel of the off hind-leg, and the hair at the end is trimmed alternately in three and four rows of curls. The sculpture being for the left-hand side of a doorway, the left side of the bull only is shown, the right side being sculptured only as far as seen.

The flat part of the stone is inscribed with an abridgment of the standard inscription of Aššur-našir-apli, as follows:—

[Between the two fore-legs at the side:]

The palace of Aššur-našir-apli, priest of Assur; favourite of Bēl and Ninip, beloved of Anu and Dagan, the mighty one of the great gods, the strong king, the king of multitudes, the king of Assyria, son of Tukulti Ninip, the great king, the strong king, the king of multitudes, the king of Assyria, the son of Rammānu-nirari, the king of multitudes, the king of Assyria also.

The hero, the warrior, who in the protection of Assur his lord, has walked, and among the kings of the four regions has not had an equal. The shepherd of the faithful, not fearing opposition, the strong flood who has not had an opposer. The king subduing those unsubmitive to him, who has ruled over whole multitudes of men, the strong servant trampling upon the coasts¹ of his foes, treading down all his enemies, crossing

[between the fore- and hind-legs:]

boundaries, the powerful one, the king who in the service of the great gods his lords has walked, and whose hand has captured all countries; he has ruled all their lands,² and has received their tribute, taken hostages, extended his might over the countries, the whole of them.

When Assur [my] lord, proclaimed my name, enlarging my kingdom, he then held his unfailing weapon at the side of my majesty, he caused the armies of the wide-reaching land of Lullumē to be slain with the sword in the midst of the battle. By the help of Samas and Rammānu, the gods

¹ Or, the neck.

² Lit. : forests.

my helpers, I thundered like Rimmon the inundator over the armies of the mountains of Nairi, and the lands of Kirhi, Subarē and Nirib.

[I am] the king who, from the fords of the Tigris to Lebanon and the great sea, the whole of Lakê, and Suhi, as far as Raphek, have made [the people] to submit to his yoke. From the sources of the Supnat as far as Ararat, his hand has captured. From Nirib of the land of Kirruri as far as Kirzāni: from the fords of the Lower Zab as far as Til-bâri, which is above Zaban, and from the cities Tilu-ša-zabdanî and Tilu-ša-abtanî, Hirimu, Harutu, the land of Birâte of Kardunias I added [the districts] to the borders of my country,

[between the two hind-legs:]
from the land of Nirbi of Babila as far as Kutmar I added [the inhabitants] to the people of my country. I placed my prefects in those countries which I conquered and I made [them] subject.

Aššur-našir-apli, the glorious prince, worshipper of the great gods, the mighty potentate, conqueror of towns and countries¹ throughout their extent, king of lords, burning up the rebellious, covering the slain, not fearing opposition, the unsubdued prince, extinguishing rebellion, the king of glory, the shepherd protector of the regions, the king who, by the word of his mouth, has caused mountains and seas to be overwhelmed, who by the advance of his lordship has placed rebellious unsubdued kings, from east to west, under one command. I have crossed difficult mountains, opened out the impassable pathway; I have caused dreadful ruin to rain on all regions.

[behind the tail of the bull:]
I have put upon the kings of the whole of the cities the obedience to my command [and] they have besought my lordship.

I, Aššur-našir-apli, the wise, the learned, the intelligent, opener of the ears, the deep wisdom of Ea, king of the abyss, has established me. The 65,000 great gods of heaven and earth, by their faithful heart have made [it] known to me, and a kingdom of the lordship of multitudes they have set forth by their noble mouth. The countries and the impassable² forests I have caused to be broken at the stone of submission; like a waterflood they (the gods) have urged me on.

I have been, by the command of Assur, the great lord, my lord, and Nergal, lover of my priesthood, to Lebanon; I have been up to the great sea, and in the great sea have made bright my weapons; I have taken victims for my gods. In those days I received the tribute of the kings of the sea-coast—the Tyrians, the Sidonians, the Phenicians, the Gebalites, the Mahallatites, the Kaizites, the Maizites, and of Arvad which is within the sea—silver, gold, lead, copper, vessels of copper, coloured cloth, linen, and dolphins' teeth, the produce of the sea. In those days I received, with their tribute, both grown and young animals.

[Continued on the lion, No 77].

Date about 865 B.C. Height 10 ft. $4\frac{1}{2}$ in., length 10 ft. $3\frac{1}{2}$ in., width 2 ft.

No. 77. A winged man-headed lion, of the same proportions as the bull opposite. The head is precisely similar to those already described, except that the ears are

¹ Lit.: forests.

² Lit.: strong.

those of a man, and the earrings of a different pattern. The front of the lion is covered, beneath the beard, with long wavy hair, on each side of which are two rows of small feathers, from which those of the wings begin, as in the case of the winged bull. The fore-legs, seen from the front, are level, the muscles strongly marked, the paws and claws well and boldly modelled. Seen from the side the creature appears in the act of walking, the near fore- and hind-legs being advanced. The hair of the body is not indicated, except on the belly and the rump. The tail, ending in a tuft of hairs, in which the claw is plainly visible, reaches almost to the ground. Round the body, close to the thighs of the hind-legs, is fastened a kind of girdle, of seven cords, tied in a knot ending in four thin tassels made of the frayed ends of the cords, passing backwards through a loop of the knot, each tassel being kept together by metal ferrules. Being for the right-hand side of a doorway, the right-hand side only of the lion is sculptured, the left side being finished only as far as seen.

The flat part of the stone contains the same inscription as that on the winged bull, but with the following addition at the end:—

[Behind the tail of the lion, line 17:]

I brought [them] to my country Assur, and in the city of Calah I let them bring forth offspring in numbers. The people of my country, all of them, I made to guard them before me, and with my own hand I caused them to be established. With my arm (?) I took fifteen strong lions from the mountains and the firm-fixed forests. I brought fifty young lions, and placed them in Calah and the palaces of my land in cages, and I let them bear their young in numbers. I took . . . alive with my hands. I collected herds of oxen, elephants, lions, and various other animals¹ in my city of Calah. I made all the people of my land to guard them. [Here follows an exhortation to any future ruler, ending with an unfinished sentence.]

Reign of Aššur-našir-apli, about 865 B.C. Height 10 ft. $4\frac{1}{2}$ in., length 10 ft. 3 in., width 2 ft. 1 in.

No. 78. The same subject, reversed, as the slab occupying the corresponding position on the left-hand side (No. 74). A priest holding a branch with flowers. The six lines of characters give part of the standard inscription of Aššur-našir-apli or Assur-nasir-pal. Size 3 ft. $5\frac{1}{4}$ in. by 2 ft. $8\frac{1}{2}$ in.

¹ The Assyrian names of these animals are given, but the greater part has not yet been identified.

No. 79. The same subject, reversed, as No. 75 (the corresponding slab on the other side). A winged human figure, either a god or a priest, holding a pine-cone. Above are four lines of writing, part of the standard inscription of Aššur-našir-apli. Size 3 ft. 7½ in. by 2 ft. 9 in.

No. 80. Assyrian horseman pursuing a fleeing enemy. The latter, probably an Arab, is mounted on a camel, represented with rather long hind-legs, but with a neck short in proportion. The rider sits sidewise upon the hump, the right leg hanging down and the left raised to the camel's neck. A halter passes round the nose of the camel, and is held in the left hand of its rider. The man is looking backwards towards his pursuers, and holding out his right hand towards them as if in supplication. He is dressed in a tunic reaching almost to the knees, and confined at the waist by a girdle. His beard is trimmed in rows of curls, like those of the Assyrians, but his hair falls free. He seems to wear a kind of cap with a band round it broader in front than at the back. His pursuers are an Assyrian soldier and a eunuch, each mounted on horseback and riding abreast. The horses are caparisoned in the Assyrian style, with plumes upon the head and fringed tassels beneath. The eunuch is represented barefooted, clothed in a tunic reaching to the knee, and confined at the waist by a girdle. He is armed with a sword and spear, and is using the latter, which he holds in his right hand, against the man on the camel. The Assyrian soldier by his side is almost hidden, but he wears, as does also the eunuch, a peaked helmet, and holds a spear, which he directs against the fleeing enemy. Beneath the camel lie two men: one headless and stripped naked, the other apparently only wounded. This latter is clothed like the man on the camel. Another man lies beneath the Assyrian horses, face downwards, knees bent, and hair thrown forwards, as if he had fallen violently. He seems to have girded his clothes round his body for greater freedom in running. Reign of Tiglath-pileser III., 745-727 B.C. Height 4 ft., length 5 ft. 8½ in.

No. 81. Head and shoulders of a man-headed bull in low relief, in style similar to those already described. The beard, as well as what is left of the hair, is curled in rows,

except beneath the beard, where there are, as in the other bulls, rows of small curls; the front of the body is feathered. The face is of the Assyrian type, the nose curved, and the eye full. The ear is that of a bull, and from the lower part hangs a ring. The hat was, most likely, when the slab was perfect, of cylindrical shape. It is ornamented with two horns projecting forward and upwards. Size 3 ft. 9½ in. by 2 ft. 4 in.

No. 82. To the left, a eunuch, clothed in a long robe, reaching to the feet, ornamented at the bottom with a row of squares within squares, bordered with two lines, and deeply fringed. A deeply-fringed band also girds the waist, and the fringed edge of an upper robe reaches from the waist to the left shoulder, and has a sword thrust through just above the girdle. The arms and feet are bare. The right foot is advanced, the right arm is hanging down and the left raised, as if introducing a personage, represented on a lost portion. Prisoners follow walking two and two behind him. They are clothed in tunics, with short sleeves, girded at the waist. Their feet are bare, and their hands are handcuffed behind their backs. The last figures on this slab were women, the hands (the only portion which now remains) raised in supplication. Date about 745 B.C. Size 3 ft. 3¾ in. by 4 ft.

No. 83. A herd of sheep and goats, part of a procession of the spoil of a captured district. They are represented in three rows, the first containing three goats followed by two rams; the second four goats (the hindmost in the act of leaping) and two rams, and the last three goats and a sheep. The drawing and execution of these animals is, on the whole, fairly good. Size 3 ft. 2 in. by 5 ft. 3¼ in.

No. 84. Capitulation of a fortress. To the left are to be seen the towers and ramparts, the battlements being indicated roughly by points along the tops of the towers and the walls. Between the two right-hand towers is a tall narrow folding door. The lower part consists of seven towers with curtains between, also furnished with pointed battlements and two square folding doors. Outside of the walls are two of the battering-rams used by the Assyrians in the siege. They consist of a kind of covered cart on wheels, the front part suddenly rising.

These machines afforded a shelter to the soldiers who directed the battering-ram against the walls, the slanting rod being the part of the machine used to loosen the bricks. To the right, within the lower wall, is a palm-tree bearing fruit.

To the right of the city are two rows of figures. The upper row shows a eunuch, his left hand resting on the hilt of his sword, and his right holding up a stilus. Before him stand two eunuchs, similarly dressed, but unarmed. The first holds a tablet in his left hand, and a stilus in his right. The second seems to be in the act of writing on a skin or papyrus-scroll. At the top, to the left, a eunuch is driving a herd of sheep and goats. To the right are the dim outlines of two men dressed in tunics.

Below, close to the walls of the city, is a cart drawn by two oxen. The vehicle is small, is mounted on wheels with spokes, and has a single pole carrying a yoke which goes over the necks of the oxen. The cart appears to be laden with merchandise or goods, and upon the top of this sit three persons, holding on to each other. Two are women, one of whom is holding a vase and the other a rod. The third is a child. The arms, legs, and feet of all three are bare. Going before this group is a similar cart, drawn by much larger oxen. This contains also two women and a child, all seated, and holding on to each other. The foremost woman seems to be about to drink from a bottle. Preceding these are four small oxen, the foremost only seen dimly on account of the mutilation of the slab in this place. Behind is a palm-tree in flower. Reign of Tiglath-pileser III., 745-727 B.C. Height 3 ft. $4\frac{1}{4}$ in., length 9 ft. $6\frac{1}{2}$ in.

No. 85. Fragment of a monument of black basalt, having an inscription of six columns, 126 lines in all, containing the name, titles, &c., of Hammurabi, king of Babylonia about 2120 B.C. The inscription says that "He hath made shine forth the greatness of his power for future days; Hammurabi, the warlike, powerful king, annihilating enemies, destroying the rebellious, sweeping off the hostile people, taking away rebellion, satisfying the disaffected," &c., &c. Length 1 ft. 10 in.

No. 86. Fragment of black basalt with part of an in-

scription of Nebuchadnezzar II., B.C. 605, referring to the restoration of the temples Ê-sagil and Ê-zida, at Babylon and Borsippa. Height 11 in.

No. 87. An arch-headed monolith of Aššur-našir-apli or Assur-nasir-pal from Kurkh. This monument has on the front a bas-relief of the king in the usual attitude, looking towards the left, the right arm, which is bare, is raised, and he holds in the left hand a kind of mace with a knob at the upper end, and a kind of tassel hanging from the lower end. He is clothed in a mantle and a robe reaching to his feet, which are sandalled. The robe is deeply fringed, and confined at the waist by a girdle. The features are so mutilated as to be indistinguishable; but it can be seen that the hair and beard are curled in the usual Assyrian style, and that he wears the usual royal cap of the period, with two ends falling over the back. In front and above are the signs of the gods, those above being, however, lost by the mutilation of the monument. The front of the monolith has, on the flat part, and extending partly over the dress of the king, forty-nine lines of inscription, containing the name, titles, and conquests of Aššur-našir-apli (885-859 B.C.). The inscription is continued on the back, where there are about sixty lines. The workmanship of the whole is exceedingly rough. Height 6 ft. $4\frac{1}{2}$ in., width 3 ft. $\frac{1}{2}$ in., thickness 9 in.

No. 88. An arch-headed monolith, also from Kurkh, of Shalmaneser II., son of Aššur-našir-apli, B.C. 859. The king is represented, in low relief, looking to the left. He wears long fringed robes, in the same style as those of the figures already described, and sandals consisting of a sole with a heel-piece, fastened on with cords over the instep and between the toes. His left hand grasps his sword-hilt, and his right arm, which is bare, is raised. His beard and hair are curled in the usual Assyrian style, and he wears the royal head-dress—a cap not unlike the so-called fez—ornamented in front, and having two long ribbons, fringed at the ends, hanging down behind. The necklace which he wears is ornamented with several of the so-called signs of the zodiac (the sun, the moon, the planet Venus, and two forked objects). In the middle is the winged disc emblematic of the god Aššur. From his ear

hangs a large ornamental eardrop. Above the image of the king, to the left, are also some of the signs of the zodiac, consisting of the winged disc, the sun, the horned cap in profile, and the moon; and a little to the right beneath these are a forked object and something which seems to be intended for the planet Venus. The whole, especially the upper part, is mutilated.

The inscription, with which the front, sides, and back are covered, is most interesting. It contains, in detail, the account of the early campaigns of Shalmaneser II., differing from and filling out the details given by the black obelisk and the bull inscriptions. After the invocation, it gives a very full account of his north-western and northern campaigns, in Hupuşkia, Naïri, and Armenia (Urartu or Ararat), against Ahuni, king of Til-barsip, to the west of Assyria, and Sangara of Karkemish. The former city, Til-barsip, he ultimately annexed to Assyria, and changed its name to Kar-Salmanu-ašarid: "the fort of Shalmaneser." Whilst here, the kings of the sea-coast brought him tribute. Kar-Salmanu-ašarid, however, did not remain long in the hands of the Assyrians, for Shalmaneser gives accounts of other expeditions against the same place. He attacked also Irhulêni of Hamath and the Syrian league, which consisted of Ad-du'idri (Ben-Hadad-hidri or Ben-Hadad) of Damascus, Irhulêni of Hamath, Abab of Israel (*Ahabbu mât Sir'ilâa*: "Ahabbu of the land of the Sir'ilians"), with many others. This text differs as to the dates of the campaigns from the text of the black obelisk. Height 7 ft. 1½ in., width 2 ft. 9¾ in., thickness 8¼ in.

No. 89. Statue of the king Aššur-našir-apli or Assurnasir-pal (B.C. 885-859), on its original pedestal of hewn stone. The king is represented clothed in the usual fringed robes reaching to his feet. He has a girdle of twisted stuff round his waist, and sandals on his feet. He holds in his left hand a mace, with a tassel at the lower end. In his right he grasps an unknown object, probably a kind of sword, with the lower end curved so as to form almost a circle. The back of the curve has radiating nicks all along to the tip. His left arm is covered by the upper part of the over-garment, but the right is bare, except for a bracelet of plain pattern on the wrist. The

face is of the usual Assyrian type : large full eyes, the pupils of which are indicated, curved nose, and much hair on the face. He wears neither earrings nor head-dress, has the hair arranged in wavy style upon the top of the head, and the ends, as usual, elaborately curled. The beard is curled in rows, with plain spaces between. On the breast are eight lines of inscription as follows:—

1. Aššur-našir-apli, the great king, the powerful king, king of multitudes, king of Assyria.
2. son of Tukulti-Ninip, the great king, the powerful king, king of multitudes, king of Assyria,
3. son of Rammānu-nirari, the great king, the powerful king,
4. king of multitudes, king of the Assyria aforesaid, has captured from the banks of
5. the Tigris as far as Lebanon,
6. and the great sea. The countries, all of them,
7. from the rising of the sun to the setting of the sun,
8. he has made submit to his feet.

Height, with pedestal, 5 ft. 11½ in.

No. 90. Part of a bas-relief representing a eunuch. The figure, of which the upper part alone remains, is looking to the right. The face is of the usual type of the Assyrian eunuch : large eyes, curved nose, prominent lips, and full cheeks. He wears a fringed dress, the edge of which is worked with a border resembling the key-pattern. In front the upper part of his quiver and behind the lower part are to be seen, with the wire loop and the cord going over his left shoulder. He holds the bow in his left hand. The lower part of the sculpture has part of five lines of inscription, which are continued over the arm of the figure, interrupted only by the fringe of the dress. These lines, of which the beginnings and ends are wanting, are as follows:—

1. as far as the land of Saue, the land of Edarum, the land of Unna- .
2. the land of Ba'li-zarumna as far as the land of Amma-
3. to the whole of it, the province of Kar-il
4. the province of Nuḫudina, the land of Hasu-
5. -da, the whole of it, the city of Rā-

Reign of Tiglath-pileser III., 745-727 B.C. Height 3 ft. 6 in., width 3 ft. 10¼ in.

No. 91. Bas-relief representing Tiglath-pileser III., king of Assyria from 745-727 B.C. The king is represented looking to the right, wearing the usual royal robe with a

fringed edge, the border of the dress being embroidered with a row of squares and rosettes placed alternately. The right arm, which is bare from above the elbow, is raised, and he holds in his hand a staff. Round the wrist is a bracelet of plain design. As the lower part of the slab is wanting, only a small portion of the left arm can be seen. The face is of the usual Assyrian type, but with a rather long upper lip. He wears the royal fez-like hat, with a point in the centre of the crown. Round the hat are three bands ornamented with rosettes, the lowest band being deeper in front than behind. From the rim behind two ribbons hang over the back. Across the lower part of the slab, except where the fringe of the king's robe is, are three lines of mutilated inscription, seemingly part of that given on the foregoing slab. Height 3 ft. 6½ in., width 3 ft. 6¼ in.

No. 92. Bas-relief representing part of the tribute paid by one of the kings or rulers conquered by Tiglath-pileser III. about 745 B.C. A woman, dressed in a costume not unlike that of the Assyrians, with a plain upper and under robe, fringed at the edges, is represented raising the left hand to the forehead as a sign of obeisance. In her right hand she holds a small vase, with a pointed end. The face is like the Assyrian in type, but instead of having the hair exposed the head is covered by a part of the upper robe. Following the woman are four camels, the two foremost walking abreast, and represented (as is usual with the Assyrian sculptors) keeping step. Of the last camel the head and a part of the neck only are to be seen. The slab is rather defaced, especially on the right-hand side. Height 3 ft. 4 in., width 5 ft. 4 in.

No. 93. On this slab also are shown incidents of the campaigns of Tiglath-pileser III. To the left, and partly lost by the fracture of the stone, is represented a fortress with three rows of walls and turrets. The lowest wall consists of four towers and curtains with pointed battlements, having a square folding door to the left. To the right, outside of the walls, is a palm-tree bearing fruit. The second stage, which is not so tall as the first, has three turrets with curtains like those already described. To the right, outside, standing on the lowest wall, are two archers, drawing the bow against the Assyrian besiegers.

They are armed with swords, and are dressed in tunics reaching to the knees. Their arms and heads are bare. The uppermost series of fortifications consists of two turrets, as before described, with a curtain between and a door. Outside, standing on the second wall, are two archers like the first, shooting down. On the ground below the castle are two naked headless bodies of men who, having been shot by Assyrian arrows, have fallen from the battlements.

To the right are represented the Assyrian operations. On the other side of a deep ditch is a battering-ram on wheels, which has been pushed up the incline upon which the castle is situated, close to the walls. This ram consists of a kind of carriage of a hemispherical shape behind, covered with some strong material, and having along the bottom a simple kind of border. The front is perpendicular, and has a kind of small tower with pointed battlements like those of a fortress. Two Assyrian archers stand in this small tower, and shoot arrows against the fortress. Another Assyrian archer, kneeling on the left knee on the top of the ram, is also shooting. In front of the ram are two spear-like instruments, slanting upwards, with the points touching the wall of the fortress. These were probably driven forcibly, by men concealed within the carriage of the ram, against the wall of the fortress, to loosen the masonry, thus, by making a breach, enabling the Assyrian army to gain an entrance. The wheels of the ram-carriage were probably four in number, and were placed at the corners, partly concealed by the skirting-board which went all round.

Between the ram and the wall of the fortress is represented a man, one of the defenders, falling headlong to the ground. His arms are stretched out as if to break the force of his fall. Behind the ram lies the naked headless body of one of the defenders, which (as the Assyrians did not understand perspective) is intended, though quite unforeshortened, to be represented as on the ground.

Above, and supposed to be in the distance, is an Assyrian soldier in the act of checking himself whilst running at full speed. He is clothed in a tunic reaching to the knees, with short sleeves, and has on his feet boots formed of bands of uncertain material. He wears straps reaching cross-wise over his breast and his shoulders, fastened, seemingly,

by a kind of rosette in the middle of his breast. He wears a pointed helmet with a curved ornament above, like the soldiers of Shalmaneser and Sennacherib. His right hand is extended, holding a circular shield, and in his left he carries a long spear, the point of which touches the body of a fallen enemy who lies before him. This foreign soldier holds a bow in his left hand and two arrows in his right. He is bearded, and has his hair rather long. His forehead is against the stem of a palm-tree, which has been seemingly cut down, and has the fruit still attached. Behind the running soldier, and close to his left foot, is to be seen the lower part of the stem of another palm-tree cut down, slanting upwards to the right. Height 3 ft. 3½ in. by 3 ft. 4 in.

No. 94. Siege of a city by Tiglath-pileser III. To the left may be seen part of the fortifications, situated on a rocky uneven mound or slope, represented by wavy lines arranged so as to form a kind of lozenge-shape. Some of the pointed battlements of one of the towers of the outer wall are shown to the left, with, above, one of the towers of the upper part of the inner wall. This has, like the other, pointed battlements, and two windows or observation-holes, in the upper part. On this tower is shown a man with a short beard, covered head, and a long robe with short sleeves. He has both hands raised, seemingly in token of submission.

Before the fortress is a battering-ram very much like that already described, except that the upper part of the front, instead of having a tower, has a dome-shaped projection only. The horizontal lines on this part are, perhaps, intended to represent the boarding over. The body of the carriage of the ram seems to be covered with some kind of cloth, ornamented with double concentric rings arranged at regular intervals. At the bottom is a border with a fringe. Two spears, rather heavier in proportion than in the other ram, have penetrated rather deep into the masonry of the upper tower. They are supported in their position by a large loop, seemingly made of rope.

Behind the ram is represented a pavoise or wicker shield in profile, the lower end on the ground, the upper end turned over as an additional protection. The height of this shield is rather greater than that of a man, and it is

held in position by one of the men standing behind it. The nearer of the two men standing behind the shield is an archer, barefooted, clothed in a robe reaching to the feet, with fringe round the bottom edge and round the waist, the body being covered with squares formed by lines crossing at right angles, each of the squares thus formed having a small square piece also in the middle. These are evidently intended to represent small pieces of leather sewn on, forming an almost impenetrable corset. He draws the bow with the left hand. His companion is slightly differently dressed, and wears a tunic reaching only as far as the knees. One of the two men, probably the archer, is armed with a short sword. Both wear pointed helmets, and have features of the usual Assyrian type. The hair and beard are dressed in rows of curls, as in the case of the figures already described. The shooting of the arrow is rather badly rendered.

To the right, behind the archer and shield-holder, are two figures partly lost, however, by the fracture of the slab. What remains of the group is precisely similar to that just described, with the addition that the soldier who holds the shield grasps also a short dagger.

To the left, just below the castle, are two naked dead bodies, one headless. At the top of the slab, intended to show the background, are three men impaled on stakes. These last are tapering pieces of wood with broad bases, rather taller than a man. The impaled men are naked, and the points of the stakes seem to have been forcibly driven into their breasts, the bodies being inclined forwards. The legs and arms hang down straight, and the palms of the hands are turned outwards. The men have short beards. Their eyes are open, and their hair, brought from behind, hangs down over their foreheads.

The seven lines of inscription below the bas-relief read as follows:—

1. . . . of their woollen stuffs coloured purple-red; the soaring birds of heaven, whose wings . . .
2. . . . rams and sheep, male camels and female camels, with dromedaries . . .
3. . . . to the lands of Bit-kapsi, Bit-sangi, Bit-tazzakki, the Meles, Bit-zu-alzaš, Bit-mad- . . .
4. . . . Kangi, the city Kindi-giasu, the city Kingi-alkasiš, the city Kubušhan . . .

5. . . . [and] the city Kimbashati, with the cities around them I captured and spoiled . . .

6. . . . weapon of Ninip made slaughter (?), the glory of Assur my lord over . . .

7. . . . his [troops] he gathered, and to Arbitaus a high mountain after him I went . . .

Height 3 ft. 7 in. by 3 ft. 8 $\frac{3}{4}$ in.

No. 95. Bas-relief representing part of the siege of a city. To the left is to be seen the upper part of a tower with a parapet projected rather far out. From this tower is an archer shooting towards the right, but only the left hand, holding the bow, and the right hand, drawing the arrow, is to be seen, the rest having been represented on a lost portion of the series. Below is some water, perhaps the bend of a river, represented by curling and wavy lines.

On the farther bank are two palm-trees, that to the left being the smaller. It has twelve spreading branches, and, below, just where the branches spring out, two clusters of fruit. The other palm has larger branches, and is sculptured with less regularity. The tips of the branches have the leaves arranged so as to come to a point, instead of rounding off, as in the case of the smaller palm. The marks of the leaves of former years on the stems are represented by lines crossing each other, making a lozenge-shaped pattern. Nearer to the spectator is another kind of tree with an irregular wavy stem, having waving branches covered with small leaves. To the right of the trees is a large shield or screen with an overhanging top-piece like those already described, but with no indication of wicker-work. Behind this tall shield are three persons, two archers and a shield-holder. The first is a eunuch, wearing a long robe with a fringed girdle, through which is thrust slantwise a small sword with an ornamental handle. He is beardless, and wears a close-fitting helmet not unlike a skull-cap. He holds in his left hand the smaller of the two bows represented, and is shooting an arrow against the city. This eunuch seems also to carry something on his back, rather too narrow to represent the quiver, but which seems to be a kind of rod slanting forward from the bottom to the top. The second figure is an archer, bearded and dressed like the eunuch. He holds the larger of the two bows, but his arm, from the wrist, as well as the rest of his body, is represented as hidden by

the person of the eunuch. The third figure is the shield-bearer, dressed in a tunic reaching only to his knees, and confined by a girdle at the waist. He holds in his left hand the curved handle of the shield. In his right hand he grasps a dagger. His arms are bare from just below the shoulder. He is bearded, and wears, like the others, the close-fitting helmet. No inscription accompanies this representation. Height 3 ft. 7 in. by 3 ft. 6 in.

No. 96. Colossal lion in high relief, represented, as is usual with figures of this kind, with five legs, so as to make it look perfect both in front and at the side. Seen from the front, the two fore-legs are forward, and in a line, as if the animal had just stopped short in walking. Seen from the side the left fore-leg only is forward; the left hind-leg is forward and the right backward, so that the animal appears in the act of walking, though the lion does not move the two legs on the same side when doing so. The head, which is rather raised, seems small in proportion to the rest of the body. The mouth is open, and the teeth bared, and the plates of the palate are clearly marked. The muscles of the cheeks are very prominent, and the brows are contracted, giving the animal a fierce appearance. The eyes are full, and the nose is rather pointed. The ears, which are short, are drawn back. From beneath the under-jaw a growth of longer hair is represented extending upwards over the forehead, and behind this begins the mane, the hair of which is represented very short and lying close to the body. The paws are well formed, and each toe has a tuft of hair on the upper part. The tail bears, as usual, a hairy tuft which is not very well preserved, the stone being rather decayed, so that the small claw usually represented among the hair of the tail cannot be seen. The slab bears an inscription, which, beginning on the flat part above the sculpture, extends over the body of the lion (except where the hair is represented), and is continued over the legs and the plain part of the slab between them. This inscription, which is mutilated in parts, in consequence of the decay of the material, consists of forty-one lines of text, and begins as follows :—

To the lady of the land, the great lady, head of heaven and earth, producer of all the gods, who in the borders of the lands has spread abroad

her honourable renown among the goddesses. Her offspring, her glorious image, who are like the sun her brother, make the circuit of heaven and earth altogether to rejoice. The mighty one of the Anunaki, the first-born of Anu, princess of the gods, counsellor of her brothers, she who goes before [them]. [The goddess] who troubles the sea, who overthrows forests, princess of the great princes, lady of war and battle, without whom in E-šara [=the house of the multitude], the herd would not obey, extender of glory, finder of the desire of [her] loving (?) heart. The faithful one, she who hears prayers, receives lamentation, and supplication. Istar, renowned, glorious, she who spreads abroad [benefits], who makes heaven and earth to rejoice. In all the regions of the earth her name is proclaimed. The giver of divine life, the merciful one whose will is good. She who dwells in Calah, my lady.

Here follows the standard inscription of Aššur-našir-apli.¹

Height 8 ft. 11 $\frac{1}{4}$ in., length 12 ft. 7 $\frac{1}{4}$ in., width 2 ft.

No. 97. Lintel of a doorway, from the great court of Sennacherib's palace, Kouyunjik. This interesting object, which is sculptured in bold relief, has, beneath a deep moulding formed of the usual honeysuckle ornament of the Assyrians, a representation of two dragons, face to face, with a cup, ornamented with wavy lines, between. It has a rim, and is provided with an ornamental handle on each side. The dragons have elongated bodies, the fore-parts close to the ground, the hind-parts raised. The fore-legs also are raised as if in the act of creeping along towards the vase. Their necks are very long, and curved backwards and forwards. The heads, which are like those of eagles, or the griffins of modern heraldic painters, are raised, with the tongues stretched out, as if to drink what might be in the cup. Their shoulders have short feathered wings with curved ends. The tails curve upwards. The length is 6 feet, and the height 10 inches. The work is bold and deep, but somewhat rough and weathered.

No. 98. An obelisk of black marble sculptured with bas-reliefs and inscriptions referring to the conquests of Shalmaneser II., son of Aššur-našir-apli, and king of Assyria about 859 B.C.

The bas-reliefs on this important monument are in five rows, and refer to the different occasions upon which Shal-

¹ See pp. 11-13.

maneser received tribute from surrounding nations and tribes. These bas-reliefs begin on the east side and are continued round to the right.

The first represents the payment of tribute by Sûa of the Kirzanâa. The Assyrian king is represented standing, looking to the right, his left hand resting on the end of his bow, his right hand raised and holding two arrows. He wears the usual royal fez-like cap, with the point at the top, and fringed ends hanging down behind. On his right side, thrust through his belt, is his dagger, and on the left his sword, the end of the sheath ornamented with wrestling lions. The border of his dress is fringed, and from the edge of the upper garment fall two cords with tassels. Immediately behind him stands a eunuch, holding in the left hand a curved bow, and in the right a kind of mace. The top and bottom of his quiver, and the end of the sheath of his sword, which he carries on his left side, can be seen. Behind the eunuch is a soldier, wearing a fringed dress reaching to the knee, with very short sleeves. In his right hand, which is hanging down, he holds a long-handled mace. In his left hand he holds a circular shield. He is armed, like the king, with a sword and dagger.

Before the king, kneeling and bowed down to the earth, lies the ambassador of the tributary nation mentioned in the epigraph above. He wears a short beard, and his hair reaches to his shoulders. His dress, which is plain, reaches to his feet, and is confined at the waist with a double cord, the ends of which, however, have no tassels. His head is covered with a kind of Phrygian cap. His hands and fore-arms rest on the ground, and his face is directed towards the king.

Behind the ambassador stands an Assyrian officer of high rank and a eunuch or young man. The former wears a diadem, and a fringed robe like that worn by the king. He is armed with a sword only, with an ornamental hilt and sheath. The upper robe is provided with four fringed tassels on the left side. The eunuch or young man who follows the officer is dressed in exactly the same style, and has also a diadem on his head. He is unarmed, but carries a stick or wand under his left arm. Both the officer and his attendant have the hands folded in token of respect to the king. Above, and in front of the king, is a star

within a circle, probably emblematic of Istar or Venus, and the winged disc emblematic of Aššur.

The first figure of the continuation of the scene (north side), is an Assyrian officer of a lower grade, dressed like the former, but not so richly. He is followed by a eunuch, who advances with his right hand raised, as if he were introducing the tribute-bearers which follow. The first is a man, small of stature, leading a richly-caparisoned horse. The man is dressed in a tunic, fringed, reaching to the knee, with an upper garment, also fringed, hanging down behind, and confined round the waist by a girdle. His hair and beard are curled, and the latter is much shorter than was worn with the Assyrians. He wears on his head a kind of Phrygian cap, with a fringed end hanging down behind, as worn also by the Assyrians. His arms are bare from above the elbows. He is walking backwards, carefully leading the horse by a short halter. The animal's headgear is richly ornamented with plumes, the mane seems to be plaited, and in front hangs down a kind of apron adorned with tassels. The edge of the cloth, which served as a saddle, and the back part of the harness are also ornamented with tassels. The tail also is tied with bands. The Assyrian sculptor has, as usual, made the muscles of the legs very prominent.

The next scene shows a continuation of the procession, consisting of two two-humped camels and their drivers. The first is dressed very much like the one leading the horse, just described, the only difference being that he wears a kind of boot made of some soft material, and having pointed toes. The camels are very fairly drawn, though the work is rough. The muscles of the legs and body are, as usual, very strongly indicated. The right legs of each animal are advanced. The two camels are followed by a driver, dressed also exactly like the first with the exception of the boots, the tips of which are tilted right over the toe. This man is represented much taller than the other two. He holds in his hand a stick with which to drive the camel in his charge.

The last division shows the end of the procession of tribute-bearers. The first two are clad in long robes reaching to the feet, the skirts higher in front than behind. The upper garment is open at the side, and is confined at the waist with a simple unornamented girdle. Their arms are

bare from above the elbows. They wear, like the others, Phrygian caps, and have short beards. Each is carrying, on the left shoulder, three rods, probably staves made of some precious wood. The two men which follow are dressed like the first two, except that their robes are rather shorter. Each carries a large copper hemispherical vessel, which he holds up with both hands. The last man of the procession carries on his head a tray with four lumps of some material, probably intended for rough nuggets of gold, silver, and lead. The following epigraph is written above these scenes, beginning on the eastern side :—

The tribute of Sûa of the land of the Kirzanâa: silver, gold, lead, vessels of copper, staves for the hand of the king, horses, and camels whose backs are double, I received.

It will be noticed that in this tribute-list the objects depicted last are mentioned first. The animals, however, are taken in order. In the representation above described, the Assyrians wear sandals, and the others boots of some soft material, except the man leading the horse, who is barefooted.

The second row of sculptures shows the tribute of Jehu, king of Israel.

The first scene is similar to that of the first row of sculptures. The group to the left shows the Assyrian king and two eunuchs. The king wears a large fringed cloak over his upper robe, a part of which, passing under his right arm, is thrown over his left shoulder. He is armed with a sword, on the hilt of which his left hand rests, and in his right hand, which is raised, he holds a cup. The eunuchs behind him are dressed in robes reaching to their feet, fringed at the edges. The first, who is armed with a sword, holds a sunshade over the king's head. The other is armed with sword and bow.

Before the king is the Jewish ambassador, kneeling down, with his body bent forwards, supported on his hands, and his face also bowed down. He is clad in a long simple robe, the bottom edge fringed. He wears on his head a cap like those worn by the Kirzanians in the sculpture above. His beard is short, and his hair comes down as far as his shoulders.

Behind the Jewish ambassador stand two Assyrian

eunuchs, the first holding in his right hand a fly-brush, and in his left seemingly a strip of papyrus, which probably contained a list of the objects sent. Over his shoulder hangs a long towel. The other eunuch carries under his left arm a staff or wand, and holds his hands folded before him in token of respect. He wears a plain band, probably of metal, round his head.

The continuation of the scene shows, first, an Assyrian officer and a eunuch introducing the tribute-bearers, in the same attitudes, and dressed in almost precisely the same way, as those occupying the same position in the bas-relief above. Behind the Assyrians are three Jews, dressed in long fringed robes, reaching to the ankles, the upper garment being open at the side. They have Phrygian bonnets, with fringed ends behind, on their heads, and wear boots, the toes of which are rather turned up. Their costume is altogether very much the same as that of the Kirzanians, represented in the last bas-relief of the row above. The first of the tribute-bearers holds his two hands up with the thumbs uppermost, seeming indeed, to be carrying nothing at all, unless the sculptor wishes to imply that he was the bearer of some small objects, such as finger-rings, which he held up on his thumbs. The next carries, holding it up with both hands, an oblong object ornamented on the side with three small rosettes. The third has an irregularly shaped object, probably a bag, which he holds with his left hand beneath the object to support it.

The next division has five figures, like the three just described, but taller, with the toes of their boots turning up more decidedly. The sculptor has left a space on the left-hand side, to keep clear of the flaw in the stone, which runs almost all the way down this side. The first figure holds in his right hand a vase of globular shape, and in his left hand the end of some object, most likely an article of dress, which he carries hanging over his left shoulder. The next carries in his right hand a staff, which he holds upright, and in his left a vase like that carried by the man before him. The third carries, raised in his right hand, a tall cup, tapering from the rim downwards, and having a circular foot. He holds in his left hand, which is hanging down, a wine-bottle made of the skin of some animal, probably that of a goat. The fourth and fifth have each

three rods, which they carry on the left shoulder, holding the lower end with both hands.

The last scene shows the end of the procession—two men, each carrying, on their left shoulder, and supporting with both hands, a cylindrical copper vessel with a flat bottom. These are followed by two others, each holding in their right hands objects not unlike the baskets in the hands of the winged figures represented on the walls of Aššur-našir-apli's palaces. In their left hands, and hanging over their shoulders, they carry objects not unlike bags, but which may be leathern bottles. The last of the procession carries on his head a tray of ingots, which he supports with both hands. All the figures above described wear pointed boots, except the Assyrians, who have sandals only.

The inscription above these representations is as follows :—

The tribute of Yaua [Jehu] son of Humri [Omri]: silver, gold, a golden cup, golden vases, golden vessels,¹ golden buckets, lead, a staff for the hand of the king, and sceptres I received.

The opening scene of the third row, showing the tribute of the Musri, differs from the two former bas-reliefs, as it does not show the king receiving the tribute-bearers in person. The first scene represents two men, one leading, and the other driving, a camel. The first, who is represented rather short, is dressed in a costume like that of the Assyrians—a tunic reaching to the knees, with short sleeves, and girded at the waist, and is barefooted. In his right hand he grasps a wand, and he holds with his left the cord fastened to the camel's neck. The camels, two in number, are, like those in the first series of bas-reliefs, two-humped. The last figure is that of a man who holds a stick, with which to drive the camel in his charge.

The continuation of the scene shows three animals. The first is a bull with horns in the shape of a crescent. His back, cheeks, belly and rump have rows of short curly hair, and there is also a large tuft, similarly represented, at the end of the tail. The muscles of the body and legs are very prominently shown, as are also the folds in the skin of the neck. The next is a similar animal, having a single horn rising from the middle of the forehead. Like

¹ Evidently the basket-like objects.

the first, the muscles of the legs and body are strongly marked, as are also the folds in the skin of the neck. It has short hair on the cheek, on the back of the neck, along the back and belly, upon the loin, and just above the fore-legs. The tail also has a tuft of curly hair. Of the third animal the tail is very short, and turned up, the body has no long hair, and the horns, which rise rather perpendicularly, and then bend down, have ring-like marks across them. This animal is evidently intended for a kind of lyrate-horned antelope.

The next division shows an Indian elephant, very fairly drawn; the ears, however, are rather too erect, and the tusk not very well formed, but this is probably on account of the defect in the stone. The elephant is followed by two men with apes. The first man is dressed like an Assyrian, with short fringed tunic, bare feet, short beard, and diademed head. The ape, which he holds by a cord, walks on its hind legs, the body bent forward, and the arms hanging down and slanting forward. The head is much too human in appearance, being like that of a child, and bald on the top. No tail is shown. The man holds the cord attached to its neck by both hands to prevent the animal's escape. The other man, who is dressed like the former, has two monkeys. One, the smaller, sits on his shoulder, and a cord hangs from its neck in front of the man, who grasps it in his left hand. The other monkey is walking, in the same way as the first described, but is looking backwards. This also has a cord round its neck, which the keeper holds in his right hand. Both these monkeys have tails of medium length, and the head of the smaller one is rather flat.

The last representation of the third row of bas-reliefs shows two more keepers, dressed like those already described, with monkeys of different species. The first is a large thick-bodied animal, which walks in front of its keeper, the left fore-hand on the ground, the right fore-hand raised to the mouth. It is held by a strong chain which passes beneath the belly. No long hair is indicated on the body. The tail is long and curved. An ornamented band encircles its neck, and a strap goes also over its head and passes under its chin, the lower part having pendants beginning about where the

ear is. The other ape is not so clumsily formed as the former. It is walking with the body bent forward, the right fore-hand raised, the left a little lowered. Long curly hair, almost like ringlets, covers its head; the upper part of the body, just below the neck, has long hair, and fringes of long hair are shown on the under-side of the arms and the back part of the legs. The tail is long. The faces of all the monkeys here represented seem to be much too human in appearance.

The inscription accompanying this bas-relief is as follows:—

The tribute of the Musri: camels whose backs are double, an ox of the river Sakēia, an antelope, elephants, monkeys, and apes I received.

[The animals represented in the above bas-relief are camels; a kind of bull, not mentioned in the list of the tribute; a rhinoceros (the ox of the river Sakēia), evidently sculptured by the Assyrian artist from a description of the animal, and an antelope (in Assyrian *sūsu*). One elephant only is given in the bas-relief, although the plural, elephants (*pīrāte*), is used in the inscription. The word *baziāte* in the tribute-list probably refers to the one tailless and the two short-tailed monkeys, and the word *udumi* (supposed to be connected with the word *adam*: “man”) refers perhaps to the two last.]

In the fourth row also, which shows the tribute of the Suhāa, the king is not represented receiving it in person. The first scene is a bas-relief representing a forest. Five palm-trees, at rather irregular intervals, fill up the background. On the left, looking to the left, is a lion of the short-maned species, in the act of walking. The teeth are bared, and the ears are pointed forward as if the animal were listening for its prey. The muscles of the body and legs are fairly and strongly marked. The tail is represented without a tuft at the end, and with longish hair throughout its length. Behind the lion, where stony ground is indicated, is a deer, with wide-spreading horns, in the act of springing, the hind-legs resting on the ground, and both fore-legs (which are out of proportion, being rather short and thick) raised. A similar lion has, however, sprung upon the deer, and fastened his teeth in its back, stretching out his claws at the same time to rend the flesh of his prey. The tail of this lion also is like the

former. The whole scene is, notwithstanding the defects of drawing and detail, executed in a very spirited manner.

Next comes the procession of the tribute-bearers proper. First are represented four men, with their hair and beards carefully trimmed, the latter shorter than worn by the Assyrians, and with diadems round their heads. They are clothed in robes reaching to their feet, which are bare. They have girdles, which are, like their dress, bordered and fringed. A part of their dress comes over the left shoulder, and the fringed edge is seen, passing beneath the girdle, and reaching down almost as far as the border of the skirt. The first two carry, across their right shoulders, objects which, from their irregular shape, may possibly be leathern bottles. The other two carry, slung across a pole resting on their left shoulders, two rolls of fringed stuff.

The next division shows five men, dressed as the four just described. The first three carry, in their right hands, baskets or other receptacles with a bent handle over the top. The first two also carry bags filled with some material hanging over their shoulders. The third carries, instead of the bag, an elephant's tusk. The fourth has also an elephant's tusk, and carries in his right hand an object of peculiar shape. The fifth has in his arms a bundle of four rods.

The last division of this row shows four men, dressed as the others. The first two have baskets, like those already described, in their right hands, and carry upon their left shoulders elephants' tusks. The third carries in his arms a bundle of four rods, and the fourth has a basket and a bag.

The inscription referring to this bas-relief is as follows:—

The tribute of Marduk-abla-usur, of the land of the Suhâa: silver, gold, vessels of gold, tusks of elephants, sceptres, a *bûiku* [carpet?], coloured stuffs, and linen, I received.

The Suhâa were a Babylonian tribe, speaking the same language as the Assyrians. The special industry of the country seems to have been its woven stuffs.

The next and last series of bas-reliefs shows the tribute received by Shalmaneser II. from the Patinians, supposed to be a people near Hamath, west of Assyria.

Like the two foregoing, it has no representation of the king, surrounded by his eunuchs, as in the first two series of

bas-reliefs. The first division shows five of the tribute-bearers, four of whom are dressed, like the Israelites represented in the second row, in long garments reaching to the feet, the upper robe being open on the left-hand side. The dress of the second differs from the others in being open in front, a portion being thrown over the left shoulder. The edges of the dresses of all, however, seem to be ornamented with little balls or tassels instead of fringe. All wear, in addition, Phrygian caps. The first is walking with his hands raised before him, the fingers closed, and the thumbs pointing upwards, in the same position as the first Israelitish tribute-bearer, described above. He probably carries jewelry (rings) as part of the tribute. The next carries on his head a tray containing four objects, the first and largest marked with irregular lines crossing, as if consisting of small pieces arranged in two piles. This tray is most likely intended to represent the amount of gold and silver given as tribute, the gold being brought in small pieces in piles, and the silver in large ingots. The third has in his right hand a basket, and carries a bag over his left shoulder. The fourth has a basket and an elephant's tusk. The fifth and last of this division carries a bundle of four staves.

The next division, which seems as if it ought to have preceded the foregoing, contains five figures. The first two are Assyrians—an officer and an eunuch. The former, who stands as if before the king, his hands respectfully folded, is dressed in the same fashion as those already described, except that he has a double row of tassels to the lower edge of his dress. The eunuch who follows him is also dressed as those above described. A sword, with ornamental hilt and sheath-end, is thrust through the fringed part of the outer robe. His left hand is raised, motioning towards the tribute-bearers, as if introducing them to the king. Both the officer and the eunuch have a band or diadem round the head. The others, three in number, are Patinians, and are dressed like those already described, except that the two foremost have a part of their upper robe thrown over the left shoulder. The first of these foreigners walks with his hands raised and the fingers bent, and the thumbs pointing upwards, like the first of the former division, already described, and probably for the same reason. The second has in the

right hand a kind of basket, and carries a large elephant's tusk on his left shoulder. The last carries a vessel, and has a bag hanging over his shoulder, holding the closed mouth in his left hand.

The next division shows five men, barefooted and dressed in almost the same style as those of the corresponding division above, their robes being fringed and reaching to the feet, their girdles also fringed, and a part of the fringed edge of their robes extending apparently below the girdle, but not, except in the case of the foremost man, passing over the left shoulder. Their hair and beard are, as in the case of the others, carefully arranged and curled in the Assyrian style, but are much shorter. Their hair is also confined by a band passing over the forehead and round the head, broader in front than behind, and having a point at the top over the forehead. The first holds a kind of basket, and what is apparently a drinking cup. After him comes one carrying some heavy object, which he holds with both hands—probably a lump of metal. The third and fourth each carry a basket in the right hand and a bag, held in the left hand, over the left shoulder. The fifth carries some heavy oblong object, having a handle at each end, one end resting on his left shoulder, and the other raised in his right hand. In this division the sculptor seems to have copied the costumes of the Musri in the division above.

The last division, which is somewhat defaced by fractures in the stone, shows four men, dressed like those of the first division of the row, wearing also boots turned up at the toes. The first carries a basket and a bag; the second a bag only, which, as he bends slightly forward, and holds the upper part of it with both hands, evidently contains something very heavy. The third has also a bag, and a staff which he holds up in his right hand. The last of the procession carries an oblong object, which he holds on his shoulders, with both hands.

The following is the inscription accompanying this last series :—

The tribute of Karparunda of the Patinians : silver, gold, lead, copper, an *ârhu* [wayfarer's staff?], vessels of copper, tusks of elephants, and *čšû*-wood, I received.

In the bas-reliefs above described it will be noticed that some of the figures in the first and third rows are repre-

sented with short skirts, indicating an occupation requiring much bodily action and out-door life; whilst the others are dressed in robes reaching to the feet, and look more like merchants. This is in accordance with the nature of the tribute brought, the Kirzians bringing their horses and camels, but comparatively few manufactured things; and the Musri their camels, their strange-looking oxen, their gazelles, elephants, and monkeys. It is very likely that the Kirzians, who dwelt to the north-west of Assyria, were a nation renowned for their horses, for in ancient times this district was celebrated for horse-breeding, and the Assyrians imported horses thence. The Israelites, as merchants, bring staves, gold and silver vessels and other manufactured articles. The Suhites, though not an unwarlike people, seem to have been fonder of the arts of peace, and hence made presents of various stuffs. As a Babylonian tribe, they illustrate the statement of the Bible (Josh. vii. 21) as to the "Babylonish garment." The Patinians also—seemingly a mercantile people—seem to have lived west of Assyria, and, being probably near neighbours of the Jews, their wearing a costume almost the same, even to the boots with tip-tilted toes, is most likely thus to be accounted for.

Besides the bas-reliefs here described, the obelisk is covered on the three steps at the top, and on all four sides of the upper and the lower surfaces, with 190 lines of wedge-inscription, containing the annals of Shalmaneser II., from his accession to the thirty-first year of his reign (859 B.C. to 828 B.C.).

This inscription begins with an invocation to the principal deities of the Assyrian pantheon—Aššur, the great lord, king of all the gods; Anu, king of the *Igigi*, or spirits of heaven, and the *Anunaki*, or spirits of the earth; Hea, king of the abyss, determiner of fate; Sin, lord of the halo, or disc of the moon; Samaš (the sun-god), judge of heaven and earth, urger-on of all; Marduk or Merodach, the prince of the gods, &c., &c. Then follow the names, titles, and genealogy of Shalmaneser, who calls himself "the king of multitudes of men, the prince, priest of Aššur, the strong king, king of the whole of the four regions, sun of multitudes of men, he who has completely incorporated the lands; the son of Aššur-našir-apli, the supreme priest, whose priesthood was pleasant to the gods, and the lands,

the whole of them, they made to submit to his yoke; ¹ the noble offspring of Tukulti-Ninip, who subjugated the whole land of his enemy, and destroyed like storm-winds."

Shalmaneser then goes on to give an account of his various expeditions. In the beginning of his reign (that is, in his accession year), he gathered his chariots and forces, and went against a chief named Ninnu, in Simesu, and took Aridu, his capital. This was in the year 859 B.C. The next year Shalmaneser crossed the Euphrates, and went to the "sea of the setting of the sun" (the Mediterranean), on whose shore he performed the ceremony of "washing his weapons," and offered sacrifices to his gods. Shalmaneser then went to Hamānu (Mount Amanus²) to cut down trees, probably for building. Thence he proceeded to a district called Lallar, in the same neighbourhood, and set up an image of himself, probably a bas-relief or monolith, like that from Kurkh.

The next year (857 B.C.) Shalmaneser went against Ahunu, son of Adimu, king of the district of Til-barsip, and besieged him in his capital. Crossing the Euphrates, the Assyrian king captured Dabigu, a fortress of the land of Hatti, together with the towns around it. In his third year also Shalmaneser went again against Ahunu, who fled from his capital, Til-barsip; and Shalmaneser, having taken possession of this city, incorporated it in his own dominions. He took also a city on the other side of the Euphrates, upon the river Sagurri, which city, Shalmaneser says, was called Pitru or Pethor by the people of the Hattāa. On his way back Shalmaneser went to Alzi, Daiaeni, and Nimme, as well as to the city of Arša-aškunu, capital of Arame, king of Ararat, to Kirzān, and to Hupuškia.

Next year, which was the eponymy of Dāan-Aššur, Shalmaneser left Nineveh, and, crossing the Euphrates, again marched against Ahunu of Til-barsip, who established himself in the heights on the banks of the Euphrates. King Shalmaneser attacked Ahunu in his refuge, and succeeded in capturing the stronghold, and Ahunu, with his gods, his chariots, his horses, his sons, and his daughters, was carried away to the city of Assur by the Assyrian king. In that same year the land of Kullar,

¹ Or, "to his feet."

² Now called Gaur Dagh, north of the Orontes.

which was probably subject to the king of Assyria, revolted. Shalmaneser now marched to "Zamua of Bit-ani," and captured the cities of Nigdiara, and Idâa, a city of a chief named Nigdima.

In his fifth year (B.C. 854) Shalmaneser went up to the land of Biaru, and took eleven strong cities. He also besieged Îlu-ḥitte of the Rurians in his capital, and compelled him to give a large amount of tribute.

The next year the Assyrian king attacked the cities on the banks of the river Baliḥi (Balicha, Bilecha or Belias of the classical writers), and killed Giammu, their chief. Shalmaneser then marched to the cities of Til-Apil-aḥi, but does not appear to have made any conquests there. Crossing to the west of the Euphrates, he took tribute from the kings of the Ḥatti, supposed to be the Hittites. But at that time, says Shalmaneser, Addu-îdri (Ben-Hadad) of Sa-Îmerišu (Samaria), and Irḥuleni of the Amatâa (Hamathites), with twenty kings of Ḥatti and the sea-coast, who trusted to each other's strength, came down to do battle with him. By the command of Aššur, his lord, he fought with and overthrew them, capturing their chariots, horses, and munitions of war, and slaying with the sword 20,500 of their soldiers.

In his seventh year Shalmaneser went against the cities of Ḥamnu¹ of the Til-âbnâa,² and captured the city Til-âbnê,³ the capital, with the cities which were around it. Shalmaneser then went to the sources of the Tigris, and "washed his weapons" in the water which there comes forth. At the same time also he made sacrifices to his gods, held joyful festival, and had a large image of himself carved and set up, inscribed with the glories of Aššur, his lord, and all the warlike deeds which he himself had done.

In the eighth year of Shalmaneser (B.C. 851), Marduk-bêl-ûsâte rebelled against Marduk-šum-iddin, the king of Karduniaš (Babylonia), his brother, and made himself very powerful. Shalmaneser, taking the part of Marduk-šum-iddin, marched to Babylonia, and captured the city of Mê-turnat.⁴

¹ The name is slightly doubtful.

² "The people of the city of the mound of stones."

³ "The city of the mound of stones."

⁴ "The waters of the Tornadotus," also called Mê-turni. The present name of this river is *Diyālā*, and it runs into the Tigris a little below Baghdad.

In his ninth year the Assyrian king marched again to the land of Akkad (Babylonia), and besieged the city Gannanāti.¹ Marduk-bél-ûsāti, "struck by the fear of the glory of Assur and Marduk," fled, and took to the hills to save his life. Shalmaneser pursued him, and, having overtaken him, slew him with his followers. The Assyrian king took advantage of this expedition to visit the chief places of interest in Babylonia, to offer sacrifices in Babylon, Borsippa, and Cuthah, and to "give gifts to the great gods." Shalmaneser then went and took several of the cities of the kings of Chaldea, from whom he also received tribute; and the fame of his arms reached as far as the sea.²

In his tenth year (B.C. 849) Shalmaneser crossed the Euphrates for the eighth time, and took several cities of Sangara, chief or king of the country of which Karkemish was the capital. Approaching then the cities of a chief named Arame, he captured Arnē and a hundred other towns of his dominions.

In his eleventh year Shalmaneser crossed the Euphrates for the ninth time, and captured "cities untold." He went down to the cities of the land Hatti of the Amatāa (Hamathites), capturing eighty-nine of them. Addu-idri³ of Samaria and twelve kings of Hatti made alliance together, and joined their forces to resist the invader, who, however, claims to have overthrown them. The next year (847 B.C.) Shalmaneser again, for the tenth time, crossed the Euphrates, and plundered the land of Pakarhubuna. In his thirteenth year he went up and plundered the land of Yaeti.

In the year 845 B.C. Shalmaneser gathered the people, and went to meet twelve kings who had come against him, and over these also he claims to have gained the victory.

In his fifteenth year (844 B.C.) Shalmaneser went to the fountain-heads of the Tigris and Euphrates, and had carved there an image of himself on the rocks from which the stream issues.

The next year Shalmaneser crossed the Zab, and marched to the land of Namri, east of Assyria. The king, Marduk-

¹ Near where the Diyālā runs into the Tigris.

² The Persian Gulf, here indicated by the word *Marrati*.

³ His full name seems to have been Bin-Addu-idri (Ben-Hadad-idri), the Ben-Hadad of the Bible.

mudammik (or Marduk-šum-udammik), to save his life, went up to the mountains. Shalmaneser plundered his country, and set on the throne Yanzū, son of Hanban, instead of Marduk-mudammik.

In his seventeenth year (842 B.C.) Shalmaneser again crossed the Euphrates, and went up to Hamāni (Amanus) to cut beams of cedar. Next year, for the sixteenth time, he crossed the Euphrates, and on this occasion Haza'ilu (Hazel) of Sa-Îmērišu (Samaria) came to do battle with the Assyrian king, who claims to have taken 1121 chariots, 470 horses, and the whole camp of the hostile army. Next year, for the eighteenth time, Shalmaneser again crossed the Euphrates to go and cut beams of cedar in Hamānu or Amanus.

In his twentieth year Shalmaneser descended to Kaue, capturing and plundering the cities of the district. Next year he went again against Hazael of Samaria, and captured four of his strongholds. On this expedition he received tribute from the Tyrians, Sidonians, and Gebalites.

The next year (837 B.C.) Shalmaneser again crossed the Euphrates, and descended to the land of Tabalu,¹ and received the gifts of twenty-four kings of that district. He then went to Tuni,² the land of silver, and to Muli, the land of Samullu-stone. Next year, again crossing the Euphrates, Shalmaneser marched against and captured Uetaš, a stronghold belonging to Lalla, chief or king of the Milidians, and, whilst here, the kings of Tabalu again came and gave tribute.

In his twenty-fourth year (835 B.C.) the land of Hašimur having revolted, Shalmaneser crossed the lower Zab to march to the land of Namri, of which Hašimur seems to have formed part. Yanzū, whom Shalmaneser had set on the throne of Namri, fled at his approach, and, to save his life, ascended the mountains. Shalmaneser took Sihišalah, Bit-tamul, Bit-sakki, and Bit-šēdi, four of his strong cities, slew all who had resisted him, and spoiled these places, the houses being afterwards, according to Assyrian custom, "pulled down, destroyed, and burnt with fire." Those who had escaped from the destroyed cities fled to the mountains, but Shalmaneser surrounded the peaks, and, having captured the refugees, slew them also,

¹ Tubal or Tibareni.

² Another "land of silver" was called Šarsu or Zirsu.

and brought away all the spoil and goods which the unfortunate defenders had taken with them. Leaving Namri, Shalmaneser went to Parsua, and received the tribute of the twenty-seven kings of that country. Afterwards he proceeded to Messi, Amadâa, Araziaš, and Harhâr, where he captured and destroyed Kuakinda, Hazzanabi, Kinablila, and many other towns, slaying the inhabitants. In Harhâr the Assyrian king had an image of himself carved and set up, and whilst there, as it would seem, he captured Yanzû, king of Namri, with all his goods, his gods, his sons, daughters, and followers, and brought them to Assyria.

The next year (B.C. 834) Shalmaneser went westwards, and, having crossed the Euphrates, received tribute from all the kings of Hatti. Afterwards, crossing Mount Hamānu,¹ the Assyrian king marched against Kati, one of the kings of the Kauāa, and captured the city Timur. Having put the inhabitants to the sword and spoiled the city, he proceeded to ravage the country, capturing and destroying all the small towns around. On his return, Shalmaneser took one of the strong cities of Aramu, called Mûru, and annexed it to Assyria, building there a palace for himself.

Again, the next year, being the twenty-sixth year of his reign, Shalmaneser crossed mount Hamānu for the seventh time, and marched for the fourth time against the cities of Kati, king of the Kauāa. Afterwards he besieged Tanakun, a fortified city of a ruler named Tulka, who, to save bloodshed, came forth and submitted to the Assyrian king, who received from him tribute consisting of silver, gold, iron, oxen, and sheep. Leaving Tanakun, Shalmaneser went to Lamena, whose inhabitants occupied an inaccessible mountain to resist the invaders. Shalmaneser proceeded to besiege this fastness, and, having captured it, killed the defenders, and took possession of their property, consisting principally of oxen and sheep. He then destroyed several towns in the neighbourhood, and marched to Tarzi,² whose inhabitants submitted and gave tribute of gold and silver. Kirri, brother of Kati, was placed over them as king. On his return, the Assyrian king went up to mount Hamānu,³ and cut beams of cypress and cedar, which he brought home to his city Aššur. This was the last expedition which Shalmaneser led in person.

¹ Amanus.² Tarsus.³ Amanus.

In his twenty-seventh year (B.C. 832) Shalmaneser gathered his army, and despatched it, under the leadership of Dâan-Aššur, whom he calls *turtānu rabû ûmmanāti rapšûti*—"the great Tartan (commander-in-chief) of the vast army"—to Urartu.¹ He went first to Bit-mât-Zamāni ("the house of the land of Zamāni"), and, entering the pass of the city Ammaš, crossed the river Arzanania.² Sēduri, king of Urartu, trusting to the number of his forces, came out to do battle with the Assyrian general. Shalmaneser claims to have defeated Sēduri, whose fallen warriors filled the wide battlefield. The next year, whilst Shalmaneser was staying at Calah, news was brought to him that the Patinians, in the neighbourhood of Hamath, had slain Lubarnu, their lord, and made Surri, who was not of royal race, king over them. Shalmaneser at once sent Dâan-Aššur, the Tartan, with the army, to put down the rebellion. The Assyrian general crossed the Euphrates, and took possession of Kinalua, capital of the Patinians. According to the text Surri was overwhelmed with fear at the Assyrian invasion, and died. After the death of the king they had set up, the Patinians, fearing the vengeance of the Assyrians, delivered up to them the children of Surri, and the soldiers who had been more especially connected with that "lord of sin," who were impaled on stakes by the Assyrian general. Sāsi, of the land of Uzza, who submitted to the Assyrians, was made king of the district in the stead of Surri, and gave a large tribute of silver, gold, lead, bronze, iron, and ivory. After having an image of the Assyrian king carved, Dâan-Aššur set it up in the temple at Kinalua, the capital city of Sāsi.

Next year also Shalmaneser sent forth his hosts northwards to Kirhi, and destroyed and burned the cities of that district, sweeping the country, as he says, like a flood, and pouring out his fearful terrors over them. In his thirtieth year he sent Dâan-Aššur as commander-in-chief with the army. Crossing the Zab, the Assyrian general went against the cities of the land of Hupuskia, and took tribute from Datana. Leaving Hupuskia, Dâan-Aššur marched to Malḥisa, whose chief or king, Makdubi, gave tribute. Marching hence, the Assyrian general overran the land of the Mannāa (Van),

¹ Ararat or Armenia.

² Armenian: Aradzani, now the Kara-su.

whose king, Ualku, abandoned his royal city Zirtu, and fled for his life. The Assyrians pursued, but could not capture him, and satisfied themselves therefore with spoiling his dominions. The turn of Šulusunu of Harru came next, and the Assyrian army captured his capital city, Masašuru, and the towns around it; but Shalmaneser afterwards had mercy on him, and restored him to his dominions, exacting only a tribute of horses trained to the yoke. The Assyrian general then marched against Artasari, king of Surdira, who saved himself by giving tribute. The next country attacked by the Assyrian army was Parsua, then divided into several small kingdoms. Twenty of these petty kings gave tribute, but the territories of those who would not submit were ravaged and plundered.

In his thirty-first year (828 B.C.) Shalmaneser made festival at Calah in honour of Aššur and Rimmon, and, whilst there, he again sent forth his army under the command of Dâan-Aššur, the commander-in-chief. Marching first to Hupuškia, he received tribute from Datâ, king of that district. Leaving Hupuškia, the Assyrian army marched to Mušasir, in or near Armenia, and captured the city Šapparia, with forty-six smaller towns. Marching still farther northwards, the Assyrian general captured and destroyed fifty towns of Ararat or Armenia, and afterwards received tribute from Ubû, king of Kirzân, and from the countries of Van, Teburisa, Harrana, Šaš-gana, and Andia. This tribute consisted of oxen, sheep, and horses trained to the yoke. Proceeding thence to another district, Dâan-Aššur marched against and destroyed the cities of Perria and Šitiuarsi, with twelve small towns. The Assyrian general now took his army southwards, and attacked the people of Parsua, taking the cities Buštu, Sâ-lâ-Hamanu, and Kîni-Hamanu, with thirteen small towns. He then passed through Namri or Namar, a district in which the Assyrian language was spoken. The inhabitants of this country fled from the Assyrian army and took refuge in the rugged mountains. After capturing and destroying 250 towns in this district, Dâan-Aššur went through the countries of Simesi and Halman, and then returned, probably, to Assyria.

Such is the account given by this most important

monument—important from the historical, philological, ethnographical, antiquarian, and artistic, as well as from the natural history point of view, and the description above given has therefore been made as detailed as possible.

Shalmaneser reigned from 859 to 825 B.C., and his long and vigorous reign was, on the whole, very prosperous and successful. The last four years of his life, however, must have been embittered by the rebellion of his eldest son, Aššur-danin-apli, who drew a large portion of the country over to his side. The revolt was finally put down by Šamši-Rammānu, another son of Shalmaneser, who mounted the throne, on the death of his father, in 825 B.C. The height of this monument is 6 ft. 6 $\frac{1}{4}$ in., width 1 ft. 11 $\frac{1}{2}$ in., thickness 1 ft. 4 $\frac{1}{2}$ in.

BABYLONIAN SECTION.

The remainder of the objects in this Saloon, consisting principally of boundary stones and terra-cotta or unbaked clay tablets, come from Babylonia, and are unavoidably placed here owing to the want of room to form a special section for them. Two of the objects from Babylon have been already described (Nos. 85 and 86).

No. 99. A large, but rather roughly shaped-up limestone boundary-mark, of rectangular shape, containing an inscription, in three columns, recording a grant of land by Merodach-baladan I., about 960 B.C., to Marduk-zakir-šumi.

The inscription begins by giving the size and position of the land, stating that it belonged to the town of Dûr-zizi, beside the river Tigris, and was situated in the district of the city of Šamê-Nanâ, the upper and western side being towards the river Tigris, and its lower and eastern side towards the house of Nazi-Marduk. Its upper (northern) end was towards the city Al-za-gar-meš and the house of Tunamissah, the chief or captain, and its lower (southern) end towards the district of the city Šamê-Nanâ, and the city Dûr-zizi. This field Marduk-abla-iddin (Merodach-baladan), "king of the universe, king of Sumer and Akkad, son of Meli-Šigu, king of

Babylon, grandson of Kuri-galzu, the unequalled king," granted to Marduk-zakir-šumi (lord of a province in Babylonia, the name of which is lost), "son of Nabû-nadin-âhi, whose-grandfather was Rêmeni-Marduk, great grandson of Uballiṭ-su-Marduk, descendant of Arad-Êa." This man seems to have rendered some service to the crown, was connected with the temples, and was also a very high official. Merodach-baladan therefore gives him the field upon which the stone was "for continued days, months following, yearly, unbroken, as a possession, for a reward, like a gift of heaven." Then follow the names of the witnesses: "Ninip-abla-iddina, son of Rammānu-našir, governor of Samê-Nanâ, Nabû-našir, son of Nazi-Marduk, the messenger, and Nabu-šakin-šumi, son of Arad-Êa." At the end are the usual curses on any one, whatever his degree or station, who should remove or injure this monument.

The other side is sculptured with some very rude figures in low relief, supposed to represent the signs of the zodiac. These are in three rows, divided by an irregular line. First are shown what were the three principal heavenly bodies with the Babylonians—the crescent moon, emblem of the god Sin, the sun's disc, emblem of Šamaš, the planet Venus, emblem of Istar, and a lamp. Below these are two snake-like creatures with dragons' heads, a dog, a scorpion, a bird, and part of an altar. The second row shows a bird on a kind of perch, a humped calf kneeling down, with a horn-like object in the background, a kind of ibex with what may be a fire-altar behind, and a representation which may be intended for a tower in stages, with another horned animal, also kneeling down, and having some object on its back, in the foreground. The third and last row shows a long, horned snake, a tortoise, a goat-fish (a monster with a goat's head and fore-legs, and the body and tail of a fish), a creature with a ram's head, and a winged dragon, which seems to be walking along the body of the snake.

Height 3ft., width 1 ft. 7 $\frac{3}{4}$ in., thickness 1 foot.

No. 100. This monument, which is of a hard white limestone, is one of the most important of the recent discoveries in Babylonia, and was found by Mr. H. Rassam at Abû-habbah in 1882. It has the usual signs of the

Zodiac, and has, in addition, two of its sides covered with a beautifully executed inscription, containing in all 120 lines.

The text begins with the name, titles, and a summary of the conquests of Nebuchadnezzar I. (about B.C. 1150), in which he is said to be the chief of kings, the warlike ruler, governor of Êridu, the sun of his country, making his people rejoice; bearer of the mighty bow, fearless in battle, who struck down with his weapons the power of the land of Lullubî, subdued the land of Aharri (the westland, Phœnicia), and spoiled Kašši (the Kassites, to the east of Assyria); the prince beloved of Marduk, whom Marduk, king of the gods, urged on, and he sent forth his weapons to avenge the land of Akkad (Babylonia). The inscription then goes on to say that in the month Du'uzu (Tammuz) Nebuchadnezzar took the road from Dêr, the fortress of Anu, and ravaged the country (eastwards, apparently) for a distance of thirty kasbu (210 miles). Setting out in the month Tammuz (June-July), he found the journey extremely difficult—undergrowth covered the roads, and there was no water. Ritti-Marduk, of Bit-Karziabku, seemingly a vassal of the king against whom Nebuchadnezzar was marching, seems to have refused to go against the Babylonian invader, and burnt his fortress, Bit-Îmitti, so that it should not fall into the hands of his suzerain. When, by rapid marches, Nebuchadnezzar had captured the country as far as the river Ulâ (Eulaeus), a battle took place among the many petty kings, and raged with great fury, the face of the sun being darkened by the clouds of dust which were raised; and in the storm of the battle a charioteer could not recognise the companion by his side. Ritti-Marduk came down to join in the battle, but was unfortunate, and his country became subject to the king of Elam. Nebuchadnezzar, however, seems to have taken his part, and overran and plundered Elam. When the Babylonian king returned, "with pomp and joy of heart," to Akkad, he looked favourably upon Ritti-Marduk, and granted freedom to the cities of Bit-Karziabku of the land of Namar, which had been freed by a former king, but wrongfully brought again under the dominion of Namar; and a kind of charter of privileges was also given as follows:—

Messengers of the king and governor of Namar should not enter the

city; no "master of the horse" should take foals or mares into the cities (of Bit-Karziabku); taxes of oxen and sheep should not be taken by the king or governor of Namar; fodder should not be given; an ass should not be given to the *makisu*: a stallion-keeper should not enter the city; stallions should not be taken among the mares; the fruit of the plantations and the *šakal*-trees should not be cut; the castle of Bit-Šamaš and the city of Ilu-ikiša should not be built; a bridge should not be made, a road should not be opened; and no Nifferite or Babylonian in Bit-Karziabku should be liable to conscription.

Then follows a list of thirteen witnesses, ending with the name of the scribe Bêl-tabnî-bullit, who drew up the document; and after this a curse upon any one who should re-establish the old boundary, and who should destroy the written name of god or king, whoever he might be. Might Ninip and Gula destroy his seed; might Rimmon, lord of water-courses and rain, fill up his rivers with slime, and prepare for him hunger, want, oppression, degradation and evil; might Sumalia, lady of the shining mountains, who dwells in the heights, and walks upon the hill-tops, Rimmon, Nergal, and Nanâ, gods of Namar, and Utuki (= Šamaš) and Supû of the city of Dêr, and Sin and the lady of Akkad, the gods of the house of Kirban—these great gods—in strength of heart destine him for evil; and might another become master of the house which he should build, becoming to him a sharp goad in his side and a running in his eye. Might he bow down his face to his conqueror, who, not accepting his tears, should speedily cut off his life. Might his hands, by the destruction of his house, enter the mud, and affliction be sent upon him as long as his life lasted, and his seed be expelled as long as heaven and earth exists.

This monument has also the so-called signs of the zodiac, arranged differently, however, from those on the stone of Merodach-baladan I., already described. The sculptured face has six unequal divisions, in which the emblems are grouped, and on the left-hand edge is shown the snake, the body wavy, and the head towards the upper part of the stone, turned over the topmost row of emblems. The head, which is rather roughly formed, is seen from above, and the tongue is protruded. In the middle part of the topmost row is the crescent moon; on the left is a disc with a double four-pointed star, intended to represent the planet Venus; and on the right is also a disc with a single four-pointed star, with wavy lines, probably repre-

senting rays of light between each point. This disc represents the sun. The second row has three rectangular objects, on the top of each of which is a pointed object with wavy lines, looking not unlike a beehive, but which is really intended for a cap or head-dress with several horns, springing from the side and meeting in the middle (compare the horned caps of the various man-headed lions and bulls in this Saloon). The third row of emblems has three similarly-shaped objects, out of the right-hand side of two of which is seen the fore-part of an animal. That to the left has on it an upright, pointed-topped object. The animal looking forth from it is couchant, and has the fore-legs stretched out; the body is scaled, and the head is intended for that of a gryphon, with spiral horns and upright ears. The next of the rectangular, altar-like objects has on it a long wedge-shaped object with the thick end to the right. The animal looking forth from it is the fish-goat, the scaled body being partly hidden by the side of the object. The left fore-leg is bent under it, and the right leg is raised and bent at the knee, so that the hoof rests upon the ground. The third altar-like object has no animal looking out from it, and only a kind of scroll on the top.

The fourth row begins with a creature which looks like the upper part of a snake, with a bird's head, looking right. The next figure, a similar object, has two animals' heads, intended, perhaps, for those of a lion, placed back to back, and looking each way, with open mouth. The next is a kind of shrine with round top, outlined with a double bead of radiating lines. Within, upon an altar which is mutilated by a break in the stone, is the head of a horse. The last object is a bird—apparently a vulture—perched upon a kind of stake, larger at the upper than at the lower end. The fifth row shows two emblems. The first is a god, seated on a low stool shaped and ornamented not unlike the three altars in the second row. He wears a cylindrical hat, with a double band round the lower edge, and a single band about the middle, from which spring upright points not unlike the petals of a flower. The face is damaged. The upper part of the dress is represented as of cloth, ornamented with lines and rosettes, and the lower part of goatskin, with the long hair outside. This robe, which reaches to the feet, is fringed at the bottom edge.

The hands are raised. On the farther side, beside the god, sits an animal not unlike a dog. The other figure represents what was called by the Assyrians and Babylonians a scorpion-man; the upper part being the body and head of a man, as far as the waist, a scorpion's body and tail, and the legs of a bird. This creature is bearded, wears a cylindrical hat and plain tunic with short sleeves, confined by a belt at the waist. The left hand is stretched out, and holds a bow, and with the left hand he draws an arrow to the shoulder. The scorpion body has wavy lines, and the tail, which curves over the back, is divided into sections, imitating those of a scorpion. The legs are far apart, the right foot being advanced.

The lowest row shows a sitting calf, the fore-legs bent beneath it, and on its back or behind it a curious object with two double wavy prongs. In front of the calf is a scorpion, a tortoise occupies the field above, and to the right is a Babylonian lamp upon a kind of pedestal or holder with an ornamental top.

There have been a great many speculations as to the meaning of these strange signs, and most scholars regard them, probably rightly, as the originals of the signs of the zodiac. The Babylonians themselves call them "the signs of the gods," whose aid is invoked in the curses upon those who should injure the inscription. The bird on a kind of perch, at the end of the fourth row, seems to have been called "the image of the southwind of Kêš" (a city now represented by the mounds of Hymer); the dragon's head¹ on a kind of pole was "the image of the god Tug² of Kêš, with the face of [a dragon]"; the bird's head on a kind of pole was "the image of the god Dun-ašaga of Kêš, with the face of an eagle." The other signs are of doubtful meaning. Height 2 ft. $\frac{3}{4}$ in., width 8 $\frac{1}{2}$ in., thickness 6 $\frac{1}{2}$ in.

No. 101. A boundary-stone in the form of a fortress, with towers at each of the four corners and curtains between, surmounted by pointed battlements. The top is cone-shaped, and is sculptured with bas-reliefs similar to those already described. The stone has, on all four sides, begin-

¹ Or two lions' heads.

² This god is mentioned in the inscription on this stone, in connection with the freeing of the land of Namar.

ning above, and continuing on the "curtain," an inscription recording a grant of land in the town of Nâr-šarri,¹ beside the river of the same name. The boundaries are then given, and it is stated that "Meli-Siġu, king of multitudes," had taken away from Hašardu and others the above-named field, but had afterwards confirmed these same people in the possession of the property. The inscription contains the usual exhortation to those who should come after to respect this deed, invokes the various gods of the Babylonian pantheon, and finishes with the usual curses on all who should change or destroy the stone.

Beginning in front is first the "scorpion-man"; very different, however, from that shown on the edict of the freeing of Namar. He is represented as a horse, with the body and head of a man, wings rising from the shoulders, and two tails—one like that of a horse, hanging down, and the other like that of a scorpion, bent upwards and backwards over the back. He is bearded, and on his head he wears the horned cap. His left arm is stretched out, holding the bow and arrow, which, with his right, he draws to the shoulder. The fore-legs are raised, as if in the act of galloping. Beneath the fore-part of this monster is a scorpion, the tail not bent, but slanting upwards. Continuing to the right, the next figure shown is a dog, jumping up towards the bird seated on a perch before him. The next figure is a kind of satyr, the upper part of the body, from the waist, being that of a man, and the lower part that of a bull, or, rather, a horse, the tail being short and having long hair. He is bearded, and wears the horned cap. He holds with both hands a long thick staff, with a very broad wedge-shaped head; both staff and head having a kind of "herring-bone" ornament. Farther to the right is a very short staff, with a conical top, and tassels hanging down on each side. In front of this is a strange object. It consists of a thick central piece with a broadening top, out of each side of which come lions' heads, upside down. Above this object is the sun's disc—a four-pointed star, with wavy lines coming out between each point, and a smaller disc in the middle. Then follows another short object with a conical top, larger than the former, and without tassels. To the right of this is a female figure, perhaps the goddess Istar, clothed in a

¹ King's river: Nahr-malka.

garment made of strips of goatskin arranged spirally, and having on the head a pointed cap. She is looking, as are also all the other figures, to the right, with one foot advanced. In her right hand, close to her breast, she holds a cup, and in her left an object with a thin handle—perhaps a fan or fly-flap. Before this figure is another short staff, ending in a dragon's head, rather mutilated—evidently “the image of the god Tug.” The next is the strange object having two wavy prongs, with an incised line up the middle of each. Above is the moon, represented in the usual way, as if to show the full and new moon at once. To the right of the forked object is a lamp of the usual form shown on these boundary-stones. Then is shown a strange object, evidently a figure of the goddess Istar. The front of the body is shown, but the head is looking to the right. From the shoulders come two wings, feathered, and slanting outwards and downwards; they seem to be attached to the arms of the figure, as these form the central part of each wing. The thighs are twisted together, and the feet are far apart. The next object is a small staff with the head of some creature at the end (perhaps a serpent's), bent at the neck and looking towards the right. In front of this object is a low table, the corners of the top of which are ornamented with lions' heads, and the legs end in the lower part of the hind legs and the cloven hoofs of a bull, strengthened by a rail which goes across the knees. On the table is a cylindrical hat, smaller at the top than at the bottom, ornamented with small circles. Above and a little to the left is the planet Venus, emblem of the goddess Istar, whose figure is shown to the left. The planet is represented as a disc on which is a four-pointed star. On the top of the stone is the serpent, coiled in a spiral form, of which the head forms the centre. Height 1 ft. 8½ in., about 9½ in. square.

No. 102. A stone recording a grant of land by Nabû-nakin-âbli, king of Babylon, to Ârad-Iminabi and his daughter. This document, which is dated in the fifth year of the above-named king, is of very similar nature to those just described, and gives the details at very great length. This object also is sculptured with the so-called signs of the zodiac, and bears in addition an image of the

king of Babylon, Nabû-ukîn-âbli, and of Ârad-Iminabi and his daughter.

This interesting group is sculptured at the top right-hand corner of the side on which the contract begins, and extends round on the right to the side next following. Ârad-Iminabi is standing, looking to the right. He is bearded, and wears a plain robe (like those generally worn by Babylonians in late times) reaching to the feet. He is girded, and wears a strap crossing from the right shoulder to the left side. His left hand is raised, and he holds with it the end of his bow, the other end of the weapon resting on the ground. In his right hand he holds two arrows. On his feet he wears only sandals. Behind him stands his daughter, dressed also in a very plain robe, girded at the waist. She wears on her head a cap, which covers all her hair, and is ornamented at the edge. In both her hands, which are raised, she holds a cup.

On the other side of the stone the king is shown, looking to the left. He is represented much taller than the other two figures. He wears a high hat in the Babylonian style, with a band round the lower part ornamented with rosettes. His robe, which reaches to his feet, is richly ornamented, and confined at the waist by a girdle ornamented with rosettes. His feet are also covered with boots of some woven material finely worked. In his right hand he holds a long staff, and his left hand hangs down by his side.

The back of the stone bears the usual so-called signs of the zodiac arranged in rows. At the top are to be seen the sun, the moon, and Venus; below which are four altars with the sides carved in the form of panels, the first two having on them the horned caps, the third, above it, a tortoise, and the fourth a two-branched object. The next row has two altars similar to those above. The first has on it, the point upwards, a thing like an arrowhead, and the other a wedge-shaped object. Out of the right-hand side of each looks a dragon, horned, and with forked tongue outstretched.

The third row shows a goddess, dressed in a long robe, and wearing a high hat, seated on an object like the altars already described. She is in the act of raising both hands. By her side is a dog sitting on his haunches. Farther to the right is a bird on a kind of double perch, and an arrow standing with the point downwards. Above, a

little to the left, is the lamp always found among these signs.

The last row shows an upright object ending in a dragon's head, open-mouthed, and a similar object ending in a bird's head, crested. To the right is a forked object, a cock, and a scorpion. Down the right side of these groups of signs comes the wavy body of the snake, the head, which is at the top, turned to the left, with the forked tongue stretched forth. Height 1 ft. 7 in.; thickness $10\frac{1}{2}$ in. by $8\frac{1}{2}$ in.

No. 103. A large boundary-stone of white limestone, according a gift of land by Rammānu-šum-našir, king of Babylon, to Ur-Nin-tin-badaga. This document is rather important for Babylonian chronology, but is unfortunately somewhat defaced, so that the full conditions of the grant are exceedingly difficult to determine.

The top of this monument contains also the so-called signs of the zodiac, sculptured on the various uneven surfaces of the top. On the back of the top part are shown the sun, moon, Venus, snake, and scorpion. The summit is sculptured with a curious curved object. On the inclined side are a fox; a winged dragon with upturned tail; a scorpion-man—a monster with a man's head, the wings of a bird, a lion's legs, and a scorpion's body and tail; two altars with horned caps, in front of the first of which is an animal lying down, and in front of the second a winged bull in the same position; and the lamp, in this case differing from the forms generally sculptured on boundary-stones in being mounted on what is intended for a tripod table, and having at the point what is intended for flame.

On the side facing the spectator is a tortoise, and on the side on the right the remainder of the representation. The principal is a figure, bearded, standing, and wearing a high hat similar to those worn by the Babylonian kings. He wears a goatskin robe, like most of the Babylonian divinities. In his left hand he holds, against his breast, a mace; and in his right, which is hanging down by his side, an instrument like a boomerang. On the other side of the figure sits an animal like a dog, but having two straight horns, two carved horns or ears, and a forked tongue. This creature is probably the same as the dragon

shown on the other boundary-stones. To the right is the object with two wavy prongs like horns, and above an object like a spearhead. Size 2 ft. $1\frac{1}{2}$ in. by $11\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

No. 104. An arch-headed stone, sculptured with a representation, in a raised border, of a Babylonian king. He is clothed in a long robe reaching to the feet, bordered and fringed; and he wears also an under-robe, seemingly embroidered, the whole being confined by a girdle round his waist. His beard is trimmed in the Assyrian style, and he wears a pointed hat like a helmet, with a band hanging down behind. His arms are bare, and his right hand is raised. He holds in his left hand a tall staff with nineteen rings like those of a reed. Above are the moon, the winged disc emblematic of Aššur, and the sun. On the right side of the monument are sixteen lines of mutilated writing.

The figure is supposed to represent Šamaš-šum-ukin or Saosduchinos, brother of Aššur-banī-apli, who reigned at Babylon from 668 B.C. to 647 B.C., though it is possible that it represents some other king of Babylon of the Assyrian dynasty. Height 2 ft. 4 in., width 1 ft. 6 in., thickness $9\frac{1}{2}$ in.

No. 105. A boundary-stone of black basalt, containing an account of the granting of a field by Marduk-nadin-āḫē, the king of Babylon, to Rammānu-zēr-ikišā. The stone has engraved upon it 139 lines of writing, and the usual so-called signs of the zodiac.

The field, which was a large one, took twenty measures of corn to seed. It was situated in the district called Irrēa, beside the river Zirzirri, by the house of Ada, and was granted by Marduk-nadin-āḫē, the king, to Rammānu-zēr-ikišā, his servant. The boundaries, which were "according to the word of the king," are then stated, the owners of all the surrounding property being mentioned by name. The date "city of Dindusa, month Iyyar, twenty-eighth day, tenth year of Marduk-nadin-āḫē, the king," follows, and after this come the names of sixteen witnesses, many being of great influence, and including a son of the king.

With the third column begin the usual curses, in which

the wish is expressed that whoever at any time, among the brothers, the sons, or the families or family of the house of Ada should pronounce, or cause to be pronounced, a claim upon this field; who should say, "the field was not given," or who should say "the seal has not been impressed"—whether it be the future lord of the house of Ada, or the governor of the house of Ada, or the prefect of the house of Ada, &c., &c., who shall be appointed; who shall say "the field was not measured," and "the seal was not impressed," and shall take possession of the field for himself—may the gods, as many as whose names are recorded on this stone, curse him with an irrevocable¹ curse. A great many invocations of the gods follow this, and additional clauses of the contract are written in the various vacant spaces.

The top of the stone bears, as usual, the so-called signs of the zodiac in low relief. On the top are the three discs representing the sun, the moon, and Venus (Šamaš, Sin, and Istar). To the left of the side on which the inscription begins is a square object, the side arranged in a series of panels, the slab at the top overhanging. Out of the left-hand side of this, with more than half the body showing, looks the goat-fish. The knee of the right fore-leg is raised and bent, so that the hoof rests upon the ground, whilst the left fore-leg is bent under the body. On the top of the altar, standing upright, is a staff, bent at the top, and terminating in a ram's head, and in front of this is the forked object with wavy prongs. In front of the goat's head is an object with a large globular end, but rather thin handle, probably intended for a mace. Going to the left is again an altar or kennel-like house similar to that just described, and from the left-hand side of this looks a scaly dragon, the head raised, and having two long, straight, upright horns. It seems to be provided with hair, twisted and curled. The fore-legs are those of a lion, and are stretched straight out before it. Upon the altar or house is an upright object like a large arrowhead, and above the head of the dragon is a roughly sculptured lamp. Going still to the left, we see an arrow standing on its point, and a tall object ending in a fork, upon which a bird is perched, one foot on the end of each fork. In front of this object is a dog sitting, and above

¹ Lit.: "unwithdrawable."

the dog a cock walking. Coming again to the lower part, we see the two altars, similar in pattern to those already described, one bearing a cap with twelve, the other one with fourteen horns. Above is the figure of a scorpion, the claws advanced, the legs spread out, and the tail bent upwards and forwards. To the left of the altars intervenes the head and part of the body of the snake, which is continued under the rest of the signs, ending under the altar from which the dragon looks. The scales of the back and the belly are well indicated. To the left again is an altar like those already described, upon which lies an object in the shape of a wedge, and out of the side of which looks a dragon, scaled, haired, and horned like the other, and with forked tongue protruding. Above is a horseshoe-like object with curved ends; and a two-pronged instrument, the prongs ending in lions' heads. Most of these signs are accompanied by short inscriptions, all having some bearing upon the contract. Thus, close to the mace, are the words, "Not to be taken away [by] the governor of Irrêa, or the head-man of the country, or the lord of the province of the governor of Irrêa;" beside the catlike animal are the words, "the appointment of Bit-ada is not to be appointed to the city of Kêšû." The rest of the sentences are similar to these. Height 1 ft. 10 in., width $7\frac{3}{4}$ in.

No. 106. This important monument is, like that already described, of black basalt, and refers to a sale of land. It bears eighty lines of writing, including the three lines beside the figure.

The contract begins with the statement that the land consisted of five measures, and was situated on the banks of the river Baddar (?) of Bit-Ḥankas, a Babylonian tribe. The boundaries are then given—the upper northern side bordering Bit-Ḥankas, the lower southern side bordering Bit-Inbiâte; the upper western end bordering Bit-Ḥankas, the lower eastern end bordering the river Baddar (?). This land was sold to Amel-Bêl, son of Ḥankas, by Marduk-našir the officer of the king for certain animals, farm-produce, &c., &c., the whole valued at 616 pieces of silver. The usual warnings to, and curses, upon any one who should seek to reverse this agreement, are given, and fill up the whole of the second column.

No royal name appears on this document, but, judging from the style of the writing, &c., and the shape of the stone, it is of the time of Marduk-nadin-âhi, and it is apparently this king whose figure appears in low relief on the front. The figure is squat, and is dressed in a rather early style, the robe, which reaches to the feet, being richly ornamented with what is apparently intended for embroidery, consisting principally of lozenge-shaped ornaments with borders representing the sacred tree, and a very elaborate pattern on the breast. The sleeves of the outer-garment reach as far as the elbows, but those, apparently, of the under-garment come as far as the wrists, and are also embroidered with lozenge-shaped ornaments. Straps cross from each shoulder across the breast; he is girded at the waist with an embroidered belt, into which are thrust, on the right-hand side, two daggers. He wears a high brimless hat with an embroidered band round the lower edge, and feathers at the top. His beard is short, and is, like his hair, carefully trimmed in the Assyrian style. His feet are covered with plaited shoes, probably of a kind of cloth. In his left hand, which is raised, he carries a bow, and in his right, which is hanging down, two arrows. The three lines of inscription beside the figure are as follows:—

As for this stone, its name is “the establisher of the boundary for ever.”

The top is carved with the usual signs. On the summit are the sun, the moon, and Venus. The front part of the summit has two double-panelled altars, upon each of which is a horned cap, and a third, also double-panelled, with the tortoise above. To the right is a cock walking, and above is the mace. The representations are interrupted by the snake, whose scaly body comes more than half-way down the stone, his head being beyond the middle of the top. To the right of the snake is a double-panelled altar like the others, with little circles along the edge of the top, and a spear-like object above. Out of the right-hand side looks a dragon similar to those on the other boundary-stones; his body is scaled, and he has two straight horns, hair, and forked tongue outstretched. The next is a similar altar, with a wedge on the top. Out of this comes also a dragon as before. Above is an object with two branches, terminating in

lions' heads, open-mouthed ; and a scorpion. Farther on is to be seen a dog sitting upon its haunches. Above are a horseshoe-like object and a lamp. Still continuing to the right, we see the arrow standing on its point, the bird on its double perch, and the two-pronged wavy object.

Height 2 ft. $\frac{3}{4}$ in., by $9\frac{1}{2}$ by $7\frac{1}{2}$ in.

In the middle of the room, on each side of the black obelisk, are two table-cases containing tablets from Babylonia. In the literary products of this country a marked difference is seen from those obtained from Assyria ; and we have the phenomenon of a comparatively unwarlike nation being less literary than one renowned for love of strife and regarded as exceedingly cruel ; for the Assyrians, though they were copyists and imitators, and had got their literature to a great extent from Babylonia, yet were to a much greater extent original producers than the Babylonians. Another difference between the two nations also is this, that whilst, in later years, the Assyrian king was the patron of learning, in Babylonia, on the contrary, the formation and enriching of the libraries were left to private enterprise.¹ The only original compositions known are the annals (compositions possessing little or no literary merit), a few private letters, and the accounts given by the various kings of restorations of temples, in which the same "stereotyped" phrases occur again and again.

The principal difference that will strike the student is, that the clay tablets are mostly unbaked ; the reason of this probably being that the clay of which they are composed would not bake well, tablets that have been baked by the present inhabitants of the country on finding them being often rendered more illegible in consequence. Nevertheless, the tablets were often baked by the Babylonians, especially when the clay of which they were formed came from the neighbourhood of Babylon or the Birs-Nimroud ; but the tablets which are baked are mostly of a better class, or regarded as of greater importance by the Babylonians. Many of the baked tablets are gifts by private citizens to the temple-libraries.

The different classes of tablets correspond in every case

¹ See the 'Guide to the Kouyunjik Gallery,' p. 41 ; and compare pp. 62, 65, 66, and 69, of this guide.

to those found in Assyria, and of each of these classes specimens will be found here. Table-case A is devoted to miscellaneous texts, and comprises the following: legends, bilingual hymns, bilingual lists and syllabaries, historical and chronological texts, calculations of various kinds, and omens. The legends are often simply translations from the Akkadian or Sumerian, as are necessarily the bilingual hymns and incantations and the lists and syllabaries. The chronological tablets were also originally written in Akkadian, at least as long as it remained a spoken language. The genuine Babylonian literature consists of hymns, a few legends (including perhaps the series to which the account of the Flood belongs), directions as to ceremonies (which may also, however, be translations), some alliterative hymns, and the various classes of historical texts. The omen-texts are also, perhaps, native productions.

The other table-case contains contracts of various kinds, and includes the case-tablets of the earliest period, contracts and legal documents extending from the reign of Esarhaddon to the very latest times, and bearing the names of Antigonos, Philip, and Alexander, "son of Alexander."

TABLE-CASE A.

MISCELLANEOUS TEXTS.

Legends, hymns, syllabaries, canons of Babylonian kings, copies of ancient inscriptions, astrological calculations, tables of square and cube roots, calendar, tables of omens.

No. 1. An unbaked clay tablet from Babylon, bearing an inscription in the late Babylonian character, referring to a god who "descended like Nergal and spoke with the sons of men," and who "made obedience to come upon all his warriors." The mutilated state of the obverse, however, makes the subject very disconnected and doubtful. The reverse, which is divided into sections, seems to refer to ceremonies in E-anna, Ê-sara, Ê-zida, &c. The date of this copy is about 500 B.C. Length $6\frac{1}{2}$ in., width $4\frac{1}{2}$ in.

No. 2. Fragment of an unbaked clay tablet with parts of the Chaldean account of the Flood. The portions preserved on the obverse are part of the introductory para-

graph and the second paragraph, in the former of which Gištubar tells Ûm-napištim that, on looking at him, he finds that he is not changed, but is like himself; and in the later Ûm-napištim answers with the hope that the mystery might be revealed to him, and begins to tell him the story of the Flood, mentioning the city Surippak, situated on the Euphrates—an ancient city, within which the gods brought their hearts to make a flood. All the great gods were there—their father Anu, their counsellor, the warrior Bêl, their throne-bearer Ninip, their leader Ennugi. The lord of deep wisdom, Hea, spoke with them, and communicated their command to the earth, saying “Earth, earth! Field, field! O earth, hear, and field, understand!” He then spoke to Ûm-napištim, whom he calls “the Surippakite, son of Umbara-Tutu,” telling him to destroy his house and build a ship. The reverse has also parts of two paragraphs, probably the last and the last but one. The latter is very mutilated, but it seems to refer to the piling-up of great stones for a memorial. The last paragraph refers to the journeyings and deeds of Gištubar and Ur-Šanabi, the boatman, after the former had been cured by Ûm-napištim of the disease with which he was afflicted. Size $2\frac{7}{8}$ in. by $3\frac{3}{8}$ in.

No. 3. Part of a large tablet, written in four or more columns, of which the first and last are fairly well preserved, but the others either wholly lost or broken and mutilated. This text refers to the ritual of the temple of Bêl or Merodach at Babylon, and begins with a paragraph similar to that with which the tablet numbered 6, which is better preserved in this place, begins. The remainder of the text consists to a great extent of sentences addressed to the god Bêl or Merodach. The first part of each verse seems to be written in Sumerian, and the last part in Semitic Babylonian or Assyrian—something like those curious mediæval verses in which the lines are alternately Latin and English. The following will serve as specimens:—

- Sumerian*: Umu bara sega, umu kurkuša;
Babylonian: Bêl, šarru dāmka, bêl mâtāti.

Lord of the happy sanctuary, lord of the world;
 Lord, fortunate king, lord of the world.

Sumerian : Dimmer bara mulu-mulu, dimmer bara mulu nu-dua :

Babylonian : Bêl šarrāni, nûr amêlut, muza'iz iskêtu.

¹ God of men's sanctuary, god of the sanctuary which man has not :
Lord of kings, light of mankind, bestower of gifts.

The second part of each verse is often either a translation of the first part, or an expression of the same ideas as are found in it, in different words. There seem also to be a great many plays upon words. No. 6 is a tablet belonging to the same series, as is also, perhaps, No. 5. The date of these copies is about 450 B.C. The size of the tablet here described is $8\frac{1}{2}$ in. by 4 in.

Nos. 4 and 4A. A baked clay tablet inscribed with a hymn to the sun-god in the Akkadian and Semitic Babylonian or Assyrian languages. The following is a translation of this text :—

O Sun-god in the midst of heaven, in thy setting
may the bolts of the glorious heavens speak peace to thee,
may the door of the heavens be gracious to thee,
may Mišaru, thy beloved messenger, guide thee,
At Ê-bara, the seat of thy lordship, thy greatness shines forth.
May Aa, thy beloved wife, gladly receive thee,
may thy heart take rest,
may the glory of thy godhead be established to thee.
Warrior, hero, sun-god, may they glorify thee,
Lord of Ê-bara, may the course of thy path be true.
O Sun-god, make straight thy path, go the everlasting road
to thy rest.
O Sun-god, of the country the judge, of her decisions the
director art thou.

According to the colophon attached to this document, it was an incantation or hymn addressed to the setting sun, and the second copy (No. 4A) has the following paragraph at the end :—

Nabû-balatsu-ikbî, son of Êsagilâa, has got Nabû-banî-âhî, son of Êsagilâa to write [this tablet] for the god Nebo, his lord, for the saving of his life, and has placed it in Ê-zida.

The temple-tower Ê-zida, now called the Birs-Nimroud, was situated in the city of Borsippa, close to Babylon, and in it was a shrine of the god Nebo, and also a library for the priests; and it was probably to this library that the above-named tablet was given—indeed, both tablets seem to have come from the same spot, so that they are prob-

ably the copies which the priests themselves used when, coming forth from the temple, they said or chanted this hymn to the sun-god at sunset. One of the copies gives the first line of the next tablet: "O Sun-god, from the glorious heaven rising!"—the first line of the priests' morning-hymn. The Assyrians and Babylonians, like the Hebrews, regarded the day as beginning in the evening at sunset, so that the evening hymn announced the beginning of a new day, and the morning hymn therefore came after that of the evening. A translation, with a transcription into Roman characters of the Akkadian and Babylonian texts, will be found in the *Transactions of the Society of Biblical Archeology*, vol. viii., pt. 2. The size of No. 4A is $3\frac{3}{8}$ in. by $2\frac{1}{2}$ in.

No. 5. A fragment of a mythological text, being part of a large tablet of baked clay, originally written in six columns, three on each side—the end of the first, part of the second, and beginning of the sixth being all that is left. The first column contains hymns to Merodach and his consort Zir-panitum. The following extract will give some idea of the nature of this text:—

• • • • •
 he who crosses the heavens, weighs out the earth,
 measures the waters of the sea, fertilises the furrows;
 he who dwells in Ê-bar-ul, lord of Babylon, Merodach supreme.
 He who determines the fate of all the gods, [and who]
 gives a glorious sceptre to the king his worshipper.
 I am the "great brother" of Ê-kua; gracious words
 collect together for thy city Babylou;
 upon Ê-saggil, thy house, have mercy.
 By thy supreme command, O lord of the great gods,
 may there be happiness (?) unto the sons of Babylon.

The hymn to Zir-panitum, which follows this, is of a similar nature. She is called "The wise one, supreme goddess of goddesses," "she who crosses heaven, weighs out the earth—Zir-panitum, she whose station is high;" the same terms being applied to her as to Merodach, her consort. The reverse of this text refers to a slightly different subject, but, as the inscription is mutilated here, its precise nature is difficult to determine. Length $5\frac{1}{8}$ in., width $3\frac{3}{8}$ in.

No. 6. A fragment of a baked clay tablet, similar in

appearance to the last, and probably therefore originally uniform in size, &c., the nature of the text being however more like that of No. 3 above described. This text begins with the following paragraph:—

Superscription: By command of my lord and lady let him bring [this].

In the month Nisau, day fourth, the "great brother" shall come for two-thirds of an hour of the night, and shall sprinkle the curtain (?) with the waters of the river, [and] fall down before my lord and lady. Raising the hands, he shall bring this to the lord: to the lord he shall pronounce this incantation.

Here follows a number of verses or sentences, alternately Sumerian and Semitic Babylonian, similar to those translated above (No. 3). The god addressed under the title of "lord" is apparently Merodach, the principal god of the Babylonians, the "lady" being his consort, Zir-panitum. The colophon at the end of this text is as follows:

The worship of Merodach and Zir-panitum.

[This tablet] shall not be given away into the hands [of another]; may the gods, as many as are within Babylon, curse [him] who shall give [it] away into the hands [of another].

Length $3\frac{1}{8}$ in., width $4\frac{3}{4}$ in.

No. 7. Part of a roughly-written tablet, having on each side the names of the months in Akkadian and Babylonian, together with verbal paradigms, &c.

This text, which is a Babylonian duplicate of the Assyrian tablet exhibited in the Kouyunjik Gallery, Table-case B, No. 4, is evidently a "practice-tablet" of a Babylonian student who intended to make literature, or the writing of trade-documents, his means of living. The writing, though fair, is rather rough, and each side of the tablet contains the same words and the same explanation, showing that the whole was only written for the sake of practice. Length $6\frac{1}{8}$ in., width $3\frac{3}{8}$ in.

No. 8. A small fragment of a syllabary in Babylonian characters, presented by the proprietors of the *Daily Telegraph*. This text informs us that one of the words for "a tract of country" was *edin* and *edinu* in Akkadian and Semitic Babylonian respectively—a root which has been compared by Prof. Fried. Deltizsch with the Biblical "Eden." Size $2\frac{1}{4}$ in. each way.

No. 9. A small terra-cotta tablet from Babylon, inscribed in four columns, two on each side, with a list of plants and other vegetables. The colophon at the end is as follows :—

The gardens of the Marduk-abla-iddin [Merodach-baladan], the king, written and arranged like the old [copy]. Tablet of Marduk-šum-iddin, worshipper of Merodach. Not to be destroyed.

This document therefore probably refers to the royal gardens of the Merodach-baladan of the Bible, though the tablet itself must have been written much later than his time, being only a copy of the original tablet, as stated in the colophon, and as is implied also by the word “lacking,” which is to be found in some places, and which undoubtedly refers to the state of the original. The writing is divided into sixteen sections, in which the plants, &c., are probably grouped according to their species, as understood by the ancient Babylonians. Every line of fourteen of the sections (with the exception of those marked as being defaced in the original) has the determinative suffix meaning “garden” or “plantation” at the end. The number of words (including those marked as defaced in the original) provided with this determinative suffix is sixty-seven, all probably being names of edible fruits or vegetables. Length $2\frac{1}{2}$ in., width 2 in.

No. 10. A small tablet, originally unbaked, but apparently baked by the Arabs after being found, inscribed with explanations of words and phrases occurring in a series of omen-tablets designated by the first words of the first tablet, *Ālu ina melē šakin*: “[If] the city be in an inundation.” A late copy (about 400 B.C.), written for a man named Nabû-balaṭ-su-ikbi. Presented by the proprietors of the *Daily Telegraph*. Size $2\frac{1}{4}$ in. by 3 in. From Borsippa.

No. 11. A large and most perfect tablet of terra-cotta, being a so-called syllabary in three columns, the first containing the Akkadian or Sumerian pronunciation, the second the character explained, with its name or names, and the third the meanings in Semitic Babylonian or Assyrian. The colophon at the end of the reverse gives the first line of the series, and also, probably, of the section to which

it belonged. It states that it is the twelfth tablet of the series, which was not complete, preserved at Borsippa, and that Nabû-kuşur-šu had written it out and made it clear according to its old copy. It is dated in the month Vedar of the tenth year of Artaxerxes, "king of countries" (B.C. 442). Size $6\frac{1}{8}$ in. by $3\frac{1}{2}$ in. *C. I. W. A.* v., 36-37.

No. 12. A fragment of a large tablet of unbaked clay similar to No 11. The text is divided into four columns, the first containing the Akkadian or Sumerian pronunciation, the second the sign or group, the third the name or names of the same, and the fourth the meanings in Semitic Babylonian. Very rough style of writing. Size $4\frac{5}{8}$ in. by $8\frac{5}{8}$ in.

No. 13. A small tablet of baked clay inscribed with extracts from a syllabary in three columns, and giving the pronunciation in Akkadian, the character, and its meaning in Babylonian. Date of day and month on the back lost. Size $2\frac{3}{8}$ in. by $1\frac{7}{8}$ in.

No. 14. A small tablet of unbaked clay inscribed with an extract from a bilingual list giving nouns of relationship in Akkadian and Semitic Babylonian. Dated on back: "22nd day of the month Ab." Size $2\frac{1}{4}$ in. by $1\frac{1}{2}$ in.

No. 15. Fragment of a syllabary of unbaked clay, written in three columns, the first giving all the pronunciations of the signs, the second the signs themselves, and the third the names of the signs. Size $2\frac{1}{2}$ in. by 5 in. *Cuneiform Ins. of Western Asia*, v. 38.

No. 16. A tablet of the same kind as No. 10, described above, inscribed with explanations of words and phrases found in the series of omen-tablets beginning *Âlu ina melé šakin*. A late copy, having glosses here and there, and written, apparently by another hand, for Nabû-balaṭ-su-ikbî. Presented by the proprietors of the *Daily Telegraph*. Size $3\frac{3}{8}$ in. by $4\frac{1}{8}$ in. From Borsippa.

No. 17. A tablet of unbaked clay, inscribed with lists of stones of various kinds, seemingly used for the decoration of some palace in Babylonia. The reverse and colophon

are unfortunately illegible. Size $3\frac{3}{8}$ in. by $2\frac{1}{2}$ in. Written about 500 B.C.

No. 18. A terra-cotta tablet inscribed with a list of names of stars and explanations of the same. Written and deposited in Ê-zida (the Birs-Nimroud) by Nabû-iddina-âhê, an officer or priest of the temple. About 550 B.C. Size $3\frac{1}{16}$ in. by $2\frac{5}{16}$ in.

No. 19-19B. Three small limestone tablets inscribed with the "standard inscription" in Akkadian of Gudea, viceroy of Lagaš. The following is a transcription and translation of the text:—

Nin-gir-su, ursag agga Ellilla,
lugalâni, Gudea, patesi Lagaš-gi,
niġ ule sig-muna-ê, Ê-ninnu Im-
mi-ġu barbarani muna-du, ki-bi
muna-gi.

To Nin-gir-su, the powerful
hero of Bel, his king, Gudea, viceroy
of Lagaš, whose glory beams forth,
has rebuilt Ê-ninnu for the bright-
shining god, Immi-ġu, and has
restored its site.

Nin-gir-su is the name of Ninip as patron god of Lagaš, and Immi-ġu is probably a by-name of the same deity, conceived in the form of "the bird of heaven" (*immi* or *imi*, "heaven;" *ġu*, "bird"), under which aspect the temple Ê-ninnu ("house of the fifty") was dedicated to him. Gudea (the Semitic form of whose name was probably Nabû or Nebo) reigned in Lagaš, a town represented by the mound of Tel-lo, about the year 2500 B.C. He was renowned as an architect and builder. Size of each about $3\frac{3}{8}$ in. by $2\frac{1}{2}$ in.

No. 20. A small tablet of unbaked clay, inscribed with two dynasties of Babylonian kings who reigned from about 2232 B.C. to about 1576 B.C. Size $2\frac{1}{2}$ in. by $1\frac{5}{8}$ in.

No. 21. An unbaked clay tablet inscribed with a list of Babylonian kings extending from about 1938 B.C. to 647 B.C. This list is also divided into dynasties, and has summations of the durations of each. It ends with the name of Kandal, shortened from Kandalanu (Kineladanos). Size $3\frac{3}{8}$ in. by $3\frac{1}{8}$ in.

No. 22. An unbaked clay tablet inscribed with a portion of the great Babylonian chronicle, giving the history of the country from 555 to about 538 B.C., embracing the reign

of Nabonidus and the first year of Cyrus. The following is a *précis* of the contents:—

In his first year (B.C. 555) Nabonidus seems to have fought against two kings, one named apparently Humê. In his second year he seems to have made a journey to Hamath.

In his third year, which seems to have been an eventful one, he went to a place called Ammananu, a mountainous country, apparently to cut timber, as the Assyrian kings used to do. Some fighting seems to have taken place in Phœnicia and in a city named Sindinu.

A gap here occurs in the record, and where the text begins again it refers to Cyrus and Astyages (sixth year of Nabonidus, 549 B.C.), stating that Astyages gathered his army and went to capture Cyrus, king of Anšan. His soldiers revolted against him, however, and gave him up to Cyrus, who went to Eebatana, and plundered the city.

In his seventh year Nabonidus was in the city of Temâ, probably a part of Babylon, and the king's son (most likely Belshazzar) was with the army in Akkad. The procession in Babylon and Borsippa did not take place in this year, but an *urugal* or "great brother" (see pp. 63, 64) was appointed to the temple. For the eighth year there is no record, implying that the state of affairs was exactly the same as for the seventh year.

The next year (546 B.C.) Nabonidus was still in Temâ, and the king's son was still with the army and great men in Akkad. The new year's festival and the sacrifices in Ê-sagil and Ê-zida were unperformed. On the 5th of Nisan the mother of the king died in Dûr-karašu, a town on the Euphrates to the north of Sepharvaim, and the people mourned for her for nearly three months. In the month Iyyar Cyrus crossed the Tigris below Arbela to attack a petty king of the neighbourhood.

In the tenth year of Nabonidus also the ceremonies were not performed; and on the 21st of Sivan of this year the Elamites seem to have made a raid into Akkad. Of the paragraph referring to the eleventh year the beginning, speaking in the same set words of the neglect of the ceremonies of the gods, alone remains, and the text is lost until we come to the paragraph referring to the events of the sixteenth year, where, however, only a few disconnected words can be read.

The next paragraph, referring to the last year of Nabonidus (B.C. 538), begins by mentioning certain religious ceremonies, and a revolt which took place, implying discontent in certain, probably religious, circles. Religious processions were now performed everywhere to try to appease the gods, who were supposed to be offended at Nabonidus' inattention to the ceremonies generally made in their honour. In the month Tammuz (June-July) Cyrus fought a battle in Opis with the army of Akkad, who immediately afterwards, for some reason, revolted, the result being that the army of Cyrus took Sippara on the fourteenth of Tammuz without fighting. Nabonidus fled, and two days afterwards Ugbaru or Gubaru (Gobryas), governor of Gutium, with the army of Cyrus, entered Babylon without fighting; Nabonidus was captured in Babylon. On the third of Marcheswan Cyrus entered the city, and promised peace to the city and the whole country of Babylon, and Gobryas appointed governors in the city. In the night of the eleventh of Marcheswan the king (Nabonidus) died, and, sixteen days after, seven days' mourning for him was kept. The day after the period of mourning (4th of Nisan) Cambyses, son of Cyrus, took part in the various New Year's ceremonies.

Here comes the third column of this most important text to an end, and of the fourth the remains of nine lines only are to be found, from which no certain historical fact can be gleaned. The size of the fragment is $5\frac{1}{2}$ in. by $5\frac{5}{8}$ in.

No. 23. A small tablet of baked clay, inscribed with a copy of an inscription set up by Dungi, king of Babylonia about 2500 B.C. in the temple of the god Meš-lam-ta-êa at Cuthah. The following is a translation (the text itself is in Akkadian, and the colophon in Semitic Babylonian):—

Dungi, uš agga, lugal Urima,
lugal Kingi Uri, Ê-mešlam, ê Meš-
lamtaêa Gudua, mudua.

Ša êli narâ labiri ša Ê-mešlam
kirib Kutû.

Imgidla Bêl-uballit, dupšarru.

Dungi, the powerful man, king
of Ur, king of Šumer and Akkad,
has built Ê-mešlam, the temple of
Mešlamtaêa of Cuthah."

The above is what was upon the
ancient stone of Ê-mešlam within
Cuthah.

Tablet of Bêl-uballit, the scribe.

The above text was probably written at the time of the

antiquarian revival in Babylonia under Nabonidus. Size $2\frac{1}{2}$ in. by 2 in.

No. 24. A fragment of an unbaked clay tablet, inscribed on the obverse with a list of the material used for the rebuilding or restoration of the temple called Ê-saggil (or Ê-sagil), probably in Babylon. Some of the objects mentioned are cedar, cypress, and other trees; a material called "good cane," and some objects called "nail of the sea"—probably shells. The reverse states that the text is "a copy of the tablet of crystal of Marduk-êššeš, son of Kitin-Marduk, the *šatam* of Šabban," who, it would seem, lived in the days of Nabû-abla-iddin, king of Babylon about 900 B.C., and during whose reign the restoration probably took place. Size $3\frac{3}{8}$ in. by $1\frac{7}{8}$ in.

No. 25. A tablet of unbaked clay, inscribed with calculations (probably astrological). The date, which is repeated on the edge five times, is as follows: "201st year, Arsaces, king." This document was therefore written in the year 111 B.C. Size $4\frac{3}{4}$ in. by $3\frac{7}{8}$ in.

No. 26. A tablet of a similar nature to the last, dated "125th year, which is the 189th year, Arsaces, king"—that is, 187 B.C. Size $3\frac{5}{8}$ in. by $5\frac{1}{4}$ in.

No. 27. A mutilated tablet inscribed with calculations of a somewhat different class from the two foregoing. Part of the text is arranged in columns, and refers to the 175th and 176th year of the Seleucian era, the months Tisri, Marcheswan, Kislev, Tebet, Sebat, and Adar of the 175th year being mentioned. These calculations seem to refer to eclipses. The date is "194th year, Arsaces, king," corresponding to 118 B.C. The size of the tablet is 5 in. by 4 in.

No. 28. A fragment of a tablet containing, apparently, astrological calculations for the 34th and 35th years, probably of the Seleucian era (278 and 277 B.C.), the 23rd year (289 B.C.), Seleucus and Antiochus being then kings, and the 98th year (214 B.C.), being during the reign of Antiochus Theos. Size $2\frac{1}{2}$ in. by $3\frac{1}{4}$ in.

No. 29. A roughly-written tablet inscribed with astro-

logical calculations referring, apparently, to the months Kislev, Tebet, Tisri, &c. Size $3\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

No. 30. A fragment of an unbaked clay tablet, inscribed, and bearing a drawing of a geometrical figure of which the dimensions are stated. Size $3\frac{3}{4}$ in. by $4\frac{5}{8}$ in.

No. 31. A small broken tablet with a series of dates at intervals of eighteen years, being apparently the calculations of some lunar cycle. The years mentioned are the nineteenth of Darius II. (405 B.C.), the eighth and twenty-sixth of Artaxerxes II. (387 and 369 B.C.), the eighth year of Umasu (Ochos) (351 B.C.), the third year of Darius III. (333 B.C.), the third year of Antigonos (315 B.C.), and the fifteenth and following years of the Seleucian era, also at intervals of eighteen years, until the 213th year of that era (199 B.C.). The period embraced by this little tablet amounts to 322 years. For the text and notes, see the *Proceedings of the Society of Biblical Archæology* for May, 1884, pp. 202-204. The size of the tablet is $2\frac{7}{8}$ in. by $1\frac{3}{4}$ in.

No. 32. Fragment of a tablet bearing an inscription referring, apparently, to the topography of Babylon, the name of which, as well as of the great temple Ê-sagila, occurs in the first column of the obverse, which is very mutilated. The second column of the obverse contains references to the three watches of the day, the closing of the gates, and mentions the upper and lower east and west strongholds. The reverse bears part of a map, showing a moat, a part of the city named Tuma, and the great eastern or western gate. The text seems to have contained principally instructions for guarding the city. The size is $4\frac{1}{4}$ in. by $3\frac{1}{8}$ in. The portion of the map of Babylon has been published in the *Transactions of the Society of Biblical Archæology*, vol. vii. p. 152.

No. 33. Tablet of unbaked clay, inscribed on the obverse with characters within lozenge-shapes, referring, apparently, to certain stars, and inscribed on the reverse with omens from the flight of birds: the *summatu*, or swallow, and the *ugaga*, or raven, being mentioned. The text bears the name of Siluku or Seleucus, and was therefore written during the Seleucæan era. Size, 4 in. by $3\frac{3}{4}$ in.

No. 34. Baked clay tablet inscribed with a calendar of lucky and unlucky days for each month of the Babylonian year, leaving out the intercalary months (the second Nisan, Elul, and Ve-adar). Each side is devoted to six months, arranged in columns, the obverse containing Nisan (almost wholly broken away), Iyyar, Sivan, Tammuz, Ab, and Elul; and the reverse Tisri (the upper half lost), Marcheswan, Kislev, Tebet, Sebat, and Adar (also almost wholly lost). The following translation of the part referring to the month Elul will show the nature of the text:—

- In the month Elul, day 1st
2. It is lucky.
3. It is lucky.
4. It is unlucky.
5. It is lucky.
6. It is unlucky.
7. It is lucky.
8. A man shall not tend [his] camel.
9. He may take a field.
10. It is unlucky.
11. It is lucky.
12. It is unlucky.
13. Injury.
14. Heart-joy.
15. It is lucky.
16. It is unlucky.
17. A possession of heart-joy.
18. Backbiting.
19. Secrecy.
20. Rush of weapons.
21. It is unlucky.
22. It is lucky.
23. It is unlucky.
24. A man may take an oath
[or, make an incantation].
25. He shall not trade with another.
26. Unlucky.
27. It is lucky.
28. One hears the crying of
29.
30. Gift to

The text is very carefully written, and the tablet was evidently regarded by the Babylonians as important, for it has been carefully baked. The greater part of the entries are in the Akkadian language, though several are Semitic Babylonian. The size is $5\frac{1}{2}$ in. by $4\frac{5}{8}$ in. A copy of the text will be found in vol. v. of the *Cuneiform Inscriptions of Western Asia*, pl. 48 and 49.

Nos. 35, 35A, 35B, 35C. Texts inscribed with lists of square and cube roots, calculated and expressed by the sexagesimal and decimal system used by the Assyrians and Babylonians. The size of the large tablet is $5\frac{3}{4}$ in. by $7\frac{1}{4}$ in. The text is published in vol. iv. of the *Cuneiform Inscriptions of Western Asia*, pl. 40.

No. 36. An unbaked clay tablet bearing an inscription, referring seemingly to the calculation of eclipses and other astrological matters. The years mentioned are, "the 11th year, Si. (Seleucus) being king" (301 B.C.), "the 59th year, An. (Antiochus) being king" (253 B.C.), and "the 134th year, Si. (Seleucus) being king" (178 B.C.). Size, $3\frac{5}{8}$ in. square.

No. 37. Part of a tablet of unbaked clay inscribed with lists of months and numbers, perhaps records of dates of eclipses. Size $4\frac{1}{4}$ in. by 5 in.

No. 38. Part of a very finely-written tablet of terracotta inscribed with omens. Size $2\frac{1}{2}$ in. by $3\frac{1}{4}$ in.

No. 39. Part of a tablet of unbaked clay inscribed with omens from astrological phenomena, &c. Size $5\frac{1}{8}$ in. by $4\frac{5}{8}$ in.

No. 40. Part of a tablet of unbaked clay inscribed with omens from eclipses of the sun and moon, a Babylonian copy of the large tablet exhibited in Table-case B (No. 35) in the Kouyunjik Gallery. Size $5\frac{5}{8}$ in. by $4\frac{1}{8}$ in.

No. 41. A large tablet of baked clay, inscribed with a series of directions for the treatment of children when very young, indicating from the symptoms the ailment from which they may be suffering. According to the statement of the colophon, it is the fortieth tablet of the series, and originally contained 112 omens. The copy belonged to Borsippa, and was written by Marduk-naṣir, son of Rēmut-ilāni, and placed within "the everlasting house, Ê-zida" (the great temple of Borsippa, now the ruins known as the Birs-Nimroud), "for the saving of his life and the lengthening of his days." Length 7 in., width $3\frac{1}{16}$ in. The lower part of the tablet is broken.

No. 42. A tablet of baked clay, inscribed with a series of omens, apparently from certain deformities either of men or animals. It contains sixty-nine omens, as stated by the colophon, and is the seventh of the series (incomplete) to which it belongs. This copy belonged to Borsippa, and was written "like its old copy" by Ukinu^m-zēri^m (Chinzeros) son of Êa-šimmāni, for the temple of Nebo (Ê-zida). Size $4\frac{5}{8}$ in. by $3\frac{1}{8}$ in.

No. 43. Part of a baked clay tablet, apparently inscribed either with omens calculated from the positions of the heavenly bodies or else the explanations of a system of cipher-writing. This tablet is one of a series of five, and it seems to be a copy of certain documents written for a son of Assur-bani-apli, king of Assyria. The end of the document, though mutilated, is interesting, and reads as follows:—

He shall be taken away (i.e. die) at seventy-one years
 It shall lie waste sixty years if
 It shall be firm fifty-nine years if
 He shall direct eight years to
 He shall grow old and fifteen years [his] head
 He shall rejoice and twelve years the king

These sentences are probably fragments of predictions referring to Assur-bani-apli's son or to the country of Assyria over which he was to rule. Size $6\frac{7}{8}$ in. by $4\frac{7}{8}$ in. Presented by the proprietors of the *Daily Telegraph*.

No. 44. Part of a tablet of baked clay belonging to the same series as the last. The lines of this text are more perfect than those of the foregoing, and the following will therefore give some idea of the contents of the greater part of this text as well as of No. 43:—

12 5 8 63 4 31—his country is destroyed; there is a strong enemy in the country and the strong enemy. . . .

12 5 9 71 30 4 31—the king of Akkad accomplishes the overthrow of his enemy. [His] hand encloses the whole. . . .

12 5 8 64 4 31—there is a severe battle for the king. He accomplishes the putting to flight of his enemy. All the people. . . .

Size $4\frac{1}{2}$ in. by $6\frac{1}{8}$ in. Presented by the proprietors of the *Daily Telegraph*.

TABLE-CASE B.

TRADE DOCUMENTS.

Case-tablets of the time of Rim-Sin, Hammurabi, and Samsu-iluna; tablets of the time of the Assyrian supremacy, of the time of the native kings, and of the time of the Persian supremacy; tablets of the times of the Seleucidæ and the Arsacidæ.

No. 1. Tablet and case inscribed with the record of a sale of property by Ibnî-Rammānu to Šini-Innanna and Apil-ili his brother, for $2\frac{2}{3}$ mana of silver. The names of five witnesses, with the impressions of the cylinder-seals of some, are given. The transaction is dated in the month Sebat of the year when Rim-Sin the king (destroyed) the "wicked enemy." Date about 2130 B.C. Length 3 in., width 2 in., length of case 4 in., width $2\frac{1}{2}$ in.

No. 2. Small tablet and mutilated case recording the sale of some property by Ana-Sin-ēmid and Ikūn-ka-Innanna, two brothers, to Pirḥu^m, for ten manas of silver. The names of nine witnesses are given. The document is dated in the month Adar in the reign of Rim-Sin, in the year when the eight fortresses (?) of Isin were taken. Length $2\frac{5}{8}$ in., width $1\frac{1}{2}$ in., length of case 3 in., width 2 in.

No. 3. Tablet and outer case inscribed with a deed of partnership or brotherhood between Šini-Innanna and Iribam^m-Sin. As this document is rather important, free renderings of both texts are here given in full:—

TABLET.

Šini-Innanna and Iribam^m-Sin made brotherhood; they took a judge for the ratification, and went down to the temple of the sun-god, and he answered the people thus in the temple of the sun-god: "They must give Arda-luštāmar-Šamaš and Antu-lišlimam, the property of Iribam^m-šin, and Ārdu-ibšīnan and Antu-am-anna-lamazī, the property of Šini-Innanna." He

CASE.

Šini-Innanna, son of Īli-lāg, and Iribam^m-Sin, son of Ubar-Sin, made brotherhood; they came together for ratification, and took a judge; and the judge took them down to the temple of the sun-god, and the judge caused them to receive the decision in the temple of the sun-god, and he answered the people thus: "Their brothership is confirmed, and they must give Arda-luštāmar

TABLET.—*cont.*

proclaimed [also] in the temple of the sun-god and the moon-god: "Brother shall be kind to brother, brother shall not be evil towards, shall not injure, brother; and brother shall not harbour any angry thought as to anything about which a brother has disputed."

They have invoked the name of Innannaki, Utu, Marduk, Lugal-ki-ušuna, and the name of Hammurabi [Kimta-rapaštu] the king.

[Here follow the names of eight witnesses.]

CASE.—*cont.*

Šamaš from the establishment, and Antu-lišlimā, the property of Iribā-Šin, and Ardu-iḫšinan and Antu-am-anna-lamazi, the property of Šini-Innanna. Brother shall not be evil towards, shall not injure, brother." He proclaimed also in the temple of the moon-god and the temple of the sun-god: "Brother shall be kind to, shall not injure, brother; and brother shall be forgiving to brother."

They have invoked, &c.

[Here follow the names of nine witnesses.]

From the above it would seem that it was the custom, at the ratification of an agreement of partnership (in which the relations of the parties were almost the same as those of brothers), to bring the matter before a kind of council or jury, who determined what the gift to the temple in which the affair took place should be. Wholesome advice was given by the people assembled—probably the judge and jury; the name of the king, together with that of certain gods, was invoked, and the assembled people had their names inscribed on the document as witnesses, some of them impressing it also with their seals. The whole of the first paragraph (except a few ideographs) is in Semitic Babylonian. The invocation is in Akkadian. The list of witnesses, again, is in Semitic Babylonian, and the date in Akkadian. The gods invoked are the moon-god, the sun-god, Merodach, and a god called "the king of the world is one"—the moon-god and sun-god, however, were the principal deities worshipped in this part of Babylonia. The tablet is dated in the same way as the other documents of this class: "Month Adar of the year when Hammurabi the king made [images of] Innanna and Nanā." Date about 2120 B.C. Size of inner tablet $3\frac{1}{2}$ in. by $2\frac{1}{4}$ in., size of the case $4\frac{1}{2}$ in. by $2\frac{7}{8}$ in. Unbaked clay.

No. 4. Tablet and outer case recording the sale of some property by Sin-mubaniṭ to Šini-Innanna and others. As this document is connected with the deed of partnership (No. 3), a full translation of the text is here given:—

Anent the one *šar*, a built house; and the two *šar*, a large enclosure, which Šini-Innanna and Apil-ili, his brother, sons of Ili-laḫ, have bought

from Sin-mubarût and his brothers, sons of Pirhû^m, Šini-Innanna has declared thus in the temple of the sun-god: "I have indeed paid for it with my mother's money—with the money between us I have not paid for it—Iriba^m-Sin has¹ no claim upon the house and field."²

He has sworn by the name of the king.³

Before Utiki-šemi, son of Apiatu^m;

Before Apil-Sin, son of Urn-manšum;

Before Sin-êreš, the prefect;

Before Sin-uzelli;

Before Îpuš-Ea;

Before Nabî-Sin, son of Idin-Sin;

Before Ubar-Sin, his father.

The tablet of the contracting parties [is done].

Month Adar, year [when the king made images] of Innanna and Nanā.

From the above it will be seen that, in the "brotherhood" of the Babylonians, the community of goods probably extended no farther than related to the needs of trade.

Both tablet and case are impressed on the edges with the seals of some of the witnesses. The date of the document is about 2120 B.C. (reign of Kîmta-rapaštum or Hammurabi). Size of the tablet $2\frac{3}{4}$ in. by $1\frac{3}{4}$ in., size of the case $3\frac{1}{2}$ in. by $2\frac{1}{4}$ in.

No. 5. Tablet and outer case, each bearing an inscription recording, apparently, a gift or sale of a large tract of landed property belonging to six people, named Idin-Samaš, Iriba^m-Sin, Ibi-Nin-subur, Samši-ia (or Samaš-muščizib), Îlu-našir, and Mâri-êršiti^m. Among the many details given in this long statement it is to be noted that all the properties here mentioned lay in or near "the field of the enclosure of Dungi, called Ūra," this Dungi being probably the well-known king of that name, who reigned about 2500 B.C.⁴ The names of fifteen witnesses are given. The date is as follows:—

Month Adar, 4th day, year of Hammurabi the king [when] the temple of Mitê-ursag was burned, and he raised and built the tower of Kêš, [the dwelling of] Zagaga and Nanā.

On the edges are several seal-impressions of witnesses, giving their names, &c. One gives also part of the subject

¹ The case has: "and his brothers have no claim."

² The case adds: "at another time, in future days, they shall not make a claim."

³ The case has: "Hammurabi the king."

⁴ See p. 69.

engraved, representing a standing male figure, and a lion, raised on its hind-legs, about to devour another animal.

The size of the tablet is $5\frac{3}{8}$ in. by $2\frac{1}{2}$ in., and of the case $6\frac{1}{4}$ in. by 3 in.

No. 6. Tablet and outer case inscribed with the record of a sale of land, probably situated in Sippara of the sun-god (Abu-habbah). The following is a free translation of the contents of this document:—

A garden of ten measures (?) with a house built [upon it], beside the house of Âhî-napiru^m, and beside the house of Ararru^m,¹ its upper end² the roadway, its rear the temple of Kaša (the Urite house³ of Êtel-ka-Marduk and Gimil-Marduk, sons of Ararru^m,¹ the Urite land⁴ of Êtel-ka-Marduk and Gimillu^m, the *rabshakeh* (?)).

Gimillu^m, son of Ikar-îlu, has estimated them at the full price, and has paid two-thirds of a mana $4\frac{1}{2}$ shekels of silver.

For future days man cannot make claim against man [with regard to this transaction]. They have sworn by the name of Merodach and Ham-murabi the king.

Before Îlu-libba-šu, son of Sin-gamil ;

Before Ili-šubatti, son of Ahuni ;

Before Marduk-našir, son of Sin-ikîšam ;

Before Rammānu-na'id, son of Âbîa-ûbuh ;

Before Huzalu^m, son of Marduk-našir ;

Before Šutêšuranni, son of Êtel-ka-Nabiu^m ;

Before Ubarru^m, son of Ša-îli ;

Before Iliulu^m, son of Ili-ikîša ;

Before Ibik-Innanna, son of Batatu^m ;

Before Nabî-îli-šu, the scribe.

Month Kislev, at sunrise of the [first day], in the year of the throne of Zir-panitu^m.⁵

Impressed on the surface of the case are portions of the seals of some of the witnesses. The inscriptions on them read as follows:—

1. Huzalu^m, son of Marduk-našir, servant to Nebo. [The impression shows also part of a standing male figure, wearing a horned cap, and holding a mace in his right hand].

2. Ubarru^m, son of Ša-îli, servant of Nin-si-anna.

3. Šutêšuranni, son of Êtel-ka-Nabiu^m, servant of Nebo. [This impression also shows part of a roughly-engraved standing figure].

This document, which came from Sippara of the sun-god

¹ Variant : *Araru*^m.

² Lit. : head.

³ Probably a house attached to the temple of the moon-god Ur.

⁴ Probably land belonging to the temple of Ur.

⁵ The year when the throne for the figure of the goddess Zir-panitu^m, consort of Merodach, was made.

(Abu-habba), is one of the best-preserved of its kind. The case measures $4\frac{1}{2}$ in. by $2\frac{5}{8}$ in., and the inner tablet $3\frac{5}{8}$ in. by $2\frac{1}{8}$ in. The date of the document is about 2120 B.C., Hammurabi or Kîmta-rapaštu^m being king.

No. 7. A small tablet and case inscribed with a record of a sale of land. The following is a free translation of the document:—

Ten enclosures, a plantation planted with date-palms, and one enclosure of young date-palms, beside the plantation of Ibnî-sin, and beside the grass-field of Apil-ura, [at one] end the plantation of Utuki-šemi, [and at the other] end the grass-field of Utuki-šemi, the property of Utuki-idinna^m.

For all time to come Utuki-idinna^m shall not have any [claim] upon the field, house, and plantation of the town of Mizaranu^m, which Utuki-šemi has bought, and the plantation of the town of Kutala, [they are] the property of Utuki-šemi.

He has sworn by the name of the moon-god, the sun-god, and Hammurabi the king.

Before Sin-uzeli;

Before Nini-idinna^m;

Before Ablu^m;

{ Before Šamaš-mubanî, his brother;

Before Apil-nini.

* The tablet of the contracting parties is ended.

Month Elul, day 21st, of the year when the prayer was made to the goddess Tašmêtu^m.

As will be seen from the above description, the property acquired by Utuki-šemi lay between two plots of land already possessed by him; and therefore, as no price is named, he probably considered that it was his by right, and the above may therefore be regarded as a judicial decision. Whether the two plantations mentioned in the second paragraph, one near the town of Mizaranu^m, and the other near the town of Kutala, adjoined each other, and were identical with the property mentioned in the first, is not stated, though it is very probable that they were.

The goddess Tašmêtu^m was the consort of Nebo. The meaning of the name is "she who hears," and it is likely that the year named was one of great need, prayer being made to her on that account.

On the edge are impressed the inscriptions on the cylinder-seals of Sin-uzeli and of Nini-idinna^m; the latter, however, is inscribed with a short dedication, and does not give the name of the owner.

The size of the tablet is $2\frac{7}{8}$ in. by $1\frac{7}{8}$ in., and of the case $3\frac{5}{8}$ in. by $2\frac{3}{8}$ in.

No. 8. Tablet and case inscribed with a record of a sale of property by Amel-Ur and Aplu^m his brother to Sini-Innanna and his brother Apil-ili, for five shekels and two-thirds of silver. The names of ten witnesses are given, with impressions of the cylinder-seals of some on the edges of the tablet and case. The transaction is dated the 13th of Marcheswan, in the year of Hammurabi the king when prayer was made to the goddess Tašmêtu^m (compare No. 7). The size of the tablet is $3\frac{1}{2}$ in. by $2\frac{1}{8}$ in., and of the case $4\frac{1}{4}$ in. by $2\frac{3}{4}$ in.

No. 9. Tablet and outer case inscribed with a transaction in which Ibku-Sin buys two plots of ground, and afterwards sells them as one plot to Sini-Innanna and Apil-ili, two brothers, for five mana of silver. The names of ten witnesses are given on the tablet, and eleven on the case. Dated in the reign of Kîmta-rapaštu^m or Hammurabi, in the month Marcheswan of the year when a great flood destroyed the land of Abnunna or Umliaš (a district on the borders of Elam). The edges of the tablet, and the edges and blank spaces of the case, are covered with impressions of the seals of the witnesses. The size of the tablet is $4\frac{5}{8}$ in. by $2\frac{1}{8}$ in., and of the case $5\frac{3}{4}$ in. by $2\frac{3}{4}$ in.

No. 10. Tablet and outer case recording a transaction connected with the holding of a plantation, by a man named Idin-Sin, situated near the town of Ur (Mukeyyir). After describing its position in similar terms to those of which full translations are given above, the document goes on to say that Idin-Sin has met the judge of Ur, the *rabianu* or princes of Dikutala and the elders of the city. Certain objects of copper or bronze were presented before the god of the city, and the claimant was then allowed to keep the property which he held. Fee-land of this kind was probably common in Babylonia. The names of eight witnesses are given, followed by the date, 2nd Elul, 15th day, in the year of Samsu-iluna the king, when the throne of the god Innannaki or Ur was made. Size of the tablet,

$4\frac{1}{8}$ in. by $2\frac{3}{8}$ in., of the case $4\frac{7}{8}$ in. by $2\frac{7}{8}$ in. Dato about 2075 B.C.

No. 11. Tablet and outer case recording the sale of some property by Ahi-kilim to Šini-Innanna or Šini-Nana and Apil-ili, his brother, for two manas of silver. The tablet gives the names of eleven witnesses, and the case nine. The date is "10th of Tisri, in the year of Samsu-iluna the king, when the image of a colossus overlaid with gold was made." Size of the tablet $3\frac{1}{2}$ in. by $2\frac{1}{4}$ in., of the case $4\frac{1}{8}$ in. by $2\frac{3}{4}$ in. Date about 2075 B.C.

No. 12. Small clay tablet recording a loan of four measures of corn to Ibnî-Mutšura. The document bears the names of two witnesses. Size $1\frac{3}{16}$ in. by $1\frac{5}{16}$ in. Seal-impression very indistinct. Tell-ibrahim.

No. 13. Small clay tablet recording a loan of four measures of corn to a woman named Itti-šanin-nadiru^m. Attested by two witnesses. Dated the 30th day of the month Ab, in the year when Ammi-satana the king built the fortress of Ammi-satana (about 2015 B.C.). Size $1\frac{1}{2}$ in. by $1\frac{5}{8}$ in. Seal-impression exceedingly indistinct. Tell-ibrahim.

No. 14. Small clay tablet recording that Apil-Rammān had taken (= borrowed) four great measures of corn from (the temple of) the god Ib, and stating that it was to be paid back to Niu^m-dukû. Attested by two witnesses, Ahia-amši and Ibnî-Rammānu. Dated in the month Ab of the year when Ammi-satana the king built the fortress of Ammi-satana beside the river of Bel. Impressed with a part of the inscribed cylinder of Ibnî-Rammānu. Size $1\frac{1}{4}$ in. each way. Tell-ibrahim.

No. 15. Small clay tablet recording that Rammānu-šar-ili and Sin-âhâm-idinna^m had each borrowed one great measure of corn from (the temple of) the god Ib, and that these amounts were to be paid back to Niu^m-dukû. Attested by two witnesses, Ibnî-Rammānu and Na'id-Samaš. Dated the 6th of Adar of the year when Ammi-satana the king built the fortress of Ammi-satana beside the river of Bel. Impressed with part of the inscribed

cylinder-seal of Ibnî-Rammānu. Size $1\frac{1}{4}$ in. each way. Tell-ibrahim.

No. 16. A small clay tablet inscribed with a list of amounts of produce and names of people by whom it was given or sold, and a summation at the end. Dated the 18th of Sivan of the year when Ammi-zaduga the king made a great image. Date about 1990 B.C. Size $1\frac{5}{8}$ in. each way. Tell-ibrahim.

No. 17. A small clay tablet of a similar nature to the above. Dated the 11th of Sivan, apparently in the same year of the reign of Ammi-zaduga (about 1990 B.C.). Size $1\frac{3}{4}$ in. each way. Tell-ibrahim.

No. 18. A small clay tablet, also inscribed with a list of amounts of produce and the names of the persons by whom it was given or sold. No date. Size $1\frac{3}{4}$ in. each way. Tell-ibrahim.

No. 19. Part of a clay tablet recording the renunciation by Sumâ, and the adoption by Êkal-zêri, of Bêl-âhê-iribâ, son of the former. In accordance with the stipulation of Êkal-zêri, Sumâ assigns to his son a large amount of property. The names of six witnesses, including the scribe, are given. Dated at Babylon, 12th of the month Ab, in the third year of Sargon "king of the universe" (= 707 B.C.). Size $2\frac{1}{2}$ in. by 2 in.

No. 20. A baked clay tablet recording a transaction between Bêl-iddina and Marduk on the one hand, and Šum-iddina on the other. The following is a translation of this interesting document:—

Bêl-iddina and Marduk have declared judgment [against] Šum-iddina, son of the priest of Šamaš, as follows: "We will receive the income of the house of thy father in Sippara, which is the house of the shrine of the sun-god, from thy hands, to the extent of 2 mana 11 shekels of silver." Šum-iddina thus said to them: "I have not received the money from the hands of Muranu and Bêl-iddina, for they have promised 1 mana 9 shekels in the assembly of the Babylonians." So Šum-iddina brought and gave to them 1 mana 9 shekels of silver; and as for the 1 mana 2 shekels of silver which remained, they decided the matter unto Šum-iddina in the temple of Zagaga.

The names of the witnesses, seven in number, which

follow, are mutilated. The document is dated on the 25th of Ve-adar, in the third year of Esarhaddon, king of Assyria (677 B.C.).

The text of the document is not very clear, because all the circumstances of the case are not stated, but the explanation seems to be this: Šum-iddina, a priest of the temple of the sun-god at Sippara, owed Bêl-iddina and Marduk the sum of 2 mana 11 shekels of silver, and application was formally made to him for the amount. Šum-iddina, however, reminds Bêl-iddina that he and another named Muranu had not fulfilled a promise made "before the Babylonians" to pay him a sum of 1 mana and 9 shekels of silver, with which he would have been able to discharge part of the debt. Šum-iddina therefore paid 1 mana 9 shekels of silver, leaving a balance of 1 mana 2 shekels, about which an arrangement was made between the parties. The size of the document is $2\frac{1}{16}$ in. by $1\frac{5}{8}$ in.

No. 21. Part of a baked clay tablet referring to the sale of a field in Ālu-êššu ("Newtown") within Babylon. The dimensions and the names of the owners of the adjoining property are given. Dated at Babylon, the 22nd of Iyyar, in the fourth year of Esarhaddon (676 B.C.). At the end are the words: "The nail-mark of Marduk, son of Êgibi, as his seal," referring to the marks on the edge of the tablet. Total length and width, 2 in. each way.

No. 22. A baked clay tablet recording the sale of a plot of land "in the territory of Āḥa which is within Babylon." The measurements in three different parts are given, with the boundaries in every case, and the summation of the whole. This land, the contract goes on to say, was bought by Ūbaru of Kunâ for half a mana of white silver. The transaction was witnessed by eleven persons, including the scribe, and is dated the 29th of Iyyar, in the tenth year of Šamaš-šum-ukîn (Saosduchinos), that is, 657 B.C. Size $3\frac{9}{16}$ in. by $2\frac{3}{16}$ in.

No. 23. A baked clay tablet recording the sale of a house with its doors, bolts, &c., in the territory of Ê-ġili-an-ki ("the temple of the splendour of heaven and earth") within Erech, by Ina-êši-êdir to Êriši. The boundaries

only, in this case, are stated, without the measurements. The contract ends with a statement of the penalty enforced in case either of the contracting parties, or their descendants, repudiated the contract. The names of five witnesses are given, followed by the date: "Erech, 20th day of Nisan, 20th year of Aššur-banī-apli" (most likely 667 B.C., the date of his brother Šamaš-šum-ukīn's death). Size $3\frac{1}{4}$ in. by $2\frac{1}{8}$ in.

No. 24. A small baked clay tablet recording a loan of silver by Ikīša-Marduk to Nabû-êdir at interest, Ikīša-Marduk's security being a field belonging to Nabû-êdir situated by the great gate of Bel. Dated at Babylon, the 27th day of Tammuz in the 14th year of Nabopolassar (611 B.C.). Size 2 in. by $1\frac{3}{8}$ in.

No. 25. A small baked clay tablet, inscribed with an extract from a large document (perhaps a record of a sale of land), giving the names of the witnesses to the transaction and the date. The following is a translation of this document:—

By¹ the sealing of this tablet
 Before Sadunī, son of Bēl-iddin, son of the shepherd of Saggil.
 Before Bēl-ikīšā, son of Kudur, son of Li'u-lēa.
 Ubē, son of Kudur, son of Li'u-lēa.
 Šamaš-uballit, son of Bēl-šum-iskun, son of Bēl-êderu.
 Êderu, son of Bēl-DA, son of Épeš-ili.
 Na'id-Marduk, son of Sulā, son of the
 and the scribe Šuzubu, son of Bēl-DA, son of Épeš-ili. Babylon, month
 Iyyar, 12th day, 10th year of Nabopolassar, king of Babylon.
 Nail-mark of Šamaš-našir as his seal.
 Nergal-êdir, son of Ubēa, son of Li'u-lē.

The above is the usual ending of the more important contract-tablets, marked with the seller's nail instead of his seal. The text appears to be only a rough copy, made probably several years after the contract to which it refers, and required only for the sake of the witnesses' names and the date. In the last line, which most likely contains the name of an additional witness, the scribe seems to have attached the vowel *a* to the wrong word, writing Ubēa instead of simply Ubē, and Li'u-lē instead of Li'u-lēa, the correct forms apparently being those given in the name of the father of Nabû-êdir (the third witness). Date 615 B.C. Size $1\frac{3}{8}$ in. by $2\frac{1}{8}$ in.

No. 26. A small tablet of unbaked clay recording the payment of tithes to the temple of Istar at Sippara. The text is as follows :—

Seven measures of the tithe of sesame, the tithe of Istar of Sipar, and *hiškanū* [currants?] of the month Tammuz, [the holder of this tablet] has paid Bêl-êdir the *êpiššunu* [agent?].

Fourteenth day of the month Tammuz, accession-year of Nebuchadnezzar, king of Babylon. [603 B.C. or, if the Pseudo-Nebuchadnezzar, 521 B.C.]

Size $1\frac{3}{8}$ in. by $1\frac{1}{4}$ in.

No. 27. Baked clay tablet recording a loan of silver from a master to his servant. The document runs as follows :—

Fourteen manas and two-thirds and nine shekels of silver from Marduk-našir-ablu, son of Itti-Marduk-balātu, son of Êgibi, to Nabû-aalu, servant of Marduk-našir-ablu. It increases unto him one shekel of silver [upon each] mana every month.

Witnesses : Nergal-êdir, son of Nabû-âhê-iddin, son of Êgibi; Nergal-ušallim, son of Musêzib-Marduk, son of the blacksmith.

Itti-Nabî-balațu, scribe, son of Marduk-šum-ûșur, son of the blacksmith. Babylon, month Tisri, 16th day, 1st year of Nebuchadnezzar, king of Babylon [604 B.C.].

It is, naturally, rare to find a man lending money at interest to his own servant. The size of the document is $1\frac{3}{4}$ in. by $2\frac{1}{4}$ in.

Nos. 28 and 28A. Two small baked clay tablets, duplicates, recording a loan of silver. The following is a translation of this text :—

Three mana of Akkadian silver, two-thirds and a shekel and a half of pure silver from Kudurru son of Ikisâ to Šulâ, son of Nabû-kusu-îlâni. From the first day of the month Adar the pure [silver] increases [=the interest is to be reckoned], and from the first day of the month Nisan the Akkadian silver. It increases unto him [at the rate of] one shekel upon [every] mana monthly.

Witnesses : Ša-Nabî-šû, son of Kurgal-iddina; Sapik-zêri, son of Zirtu; and the scribe, Nabû-zêra-usêšir, son of Šadumu. Paḫirtu, second day of Adar, 4th year of Nebuchadnezzar, king of Babylon [600 B.C.].

Size of the larger tablet, $1\frac{3}{8}$ in. by $1\frac{5}{8}$ in.

No. 29. A small tablet of baked clay recording a loan of silver upon security. The following is a translation of this document :—

One mana of silver from Nabû-banî-âhê, son of Ablâa, son of the gatekeeper, unto Babia, son of Marduk-garib and Ša-Nanâ-ši, his wife. A door [from] the gatekeepers of the Salimu gate, and everything belonging to him [Babia] in town and country; all there is, is the security of Nabû-banî-âhî.

Witnesses: Bêl-âhê-iddin, son of Gudalû; Nabû-zêr-ukîn, son of Sumâ; Nabû-zêr-ikiša, son of Ginnâ; and the scribe, Mušêzib-Bêl, son of Nanâ-garbat. Erech, 15th day of Tisri, 21st year of Nebuchadnezzar, king of Babylon [583 B.C.].

Size $2\frac{1}{16}$ in. by $1\frac{1}{2}$ in.

No. 30. A large tablet of baked clay recording the sale of a house and grounds in the province of Tê within Babylon. The measurements of the property are given in two sections, and the boundaries are stated in each case, the total of the "first measurement" being 14 canes, and the "second measurement" 3 canes, 4 cubits, $17\frac{1}{2}$ fingers, making altogether 17 canes, 4 cubits, $17\frac{1}{2}$ fingers. Then is given a calculation of the price which the seller, Marduk-šapik-zêri, son of Marduk-zêra-ibnî, son of the priest of Ninip, was to receive from the buyer, Nabû-âhî-iddina, son of Sulâ, son of Aku-ba-tila, namely $6\frac{2}{3}$ mana and $2\frac{3}{4}$ shekels. The end of the document declares that if, in future time, any of the brothers, sons, and family of the priest of Ninip say that the house has not been sold, or the money not received, he shall pay a penalty of, apparently, twelve times the amount. It ends with the words: "They have invoked at the same time the spirit of Nebo and Merodach, their gods, and the spirit of Nebuchadnezzar, the king, their lord."

The document is witnessed by nine people, and bears also the names of two scribes. It is dated at Babylon, the 2nd day of the month Ab, in the 26th year of Nebuchadnezzar, king of Babylon (578 B.C.).

On the upper and the lower edges are impressed the nail-marks of "Marduk-šapik-zêri, the giver of the field, as his seal." On the left-hand edge is thrice impressed a bearded and draped figure from the cylinder-seal of Bêl-êdir, the scribe; and on the right-hand edge is twice impressed almost the whole of the subject on the cylinder of Itti-Marduk-balaṭu, representing a bearded and draped figure standing before a kind of altar, on which are a dog and a two-pronged object like the representations on the

boundary-stones, supposed to represent the signs of the zodiac; and seven lines of inscription.

An original document. Size, $5\frac{1}{8}$ in. by $3\frac{1}{4}$ in.; thickness, $1\frac{3}{4}$ in.

No. 31. Baked clay tablet recording a loan from Iddin-Marduk to Mušêzib-Marduk, to be paid back in the month Sebat, the security being all the property, both in town and country, of Mušêzib-Marduk, it being stipulated that "no other owner should have power over it until Iddin-Marduk had received the money;" and Mušêzib-Marduk swears by Bel and Nebo that he will not exceed the time agreed. The names of two witnesses and the scribe are given, followed by the date: "Marcheswan, 16th day, 33rd year of Nebuchadnezzar, king of Babylon" (571 B.C.). After the date is the following additional clause: "Bêl-êdir-anni, his wife and his sons, are the security of Iddin-Marduk"—probably in addition to the other property mentioned. Size $1\frac{7}{8}$ in. by $2\frac{1}{4}$ in.

No. 32. A baked clay tablet recording an accusation against a freeman for causing the death of a slave or servant belonging to another. The following is a free translation of this interesting document:—

On the 5th day of Kislev, Sargina [Sargon], son of Âmmanu, sent his representative to Pekod and accused Idihi-îlu, son of Dînâ. Idihi-îlu sent to Sargina as follows: "Decide about thy servant who was killed—do not speak against me; I will make up to thee the life of thy servant."

If they prove it, one mana of silver, the price of his servant, Idihi-îlânî¹ shall pay unto Sargina. If they do not prove it [he is free].

Witnesses: Nazia, the king's captain; Kurgal-iddin, son of Rêmut-îli; Šegu-su, son of Tula, governor of Opis; and the scribe Nabû-âhê-iddin, son of Šulâ, son of Egibi. Opis, 7th day of the month Marcheswan, 40th year of Nebuchadnezzar, king of Babylon [564 B.C.].

The above seems to be simply a plea of guilty on the part of Idihi-îlu, and a request that, as he was willing to pay the value of the man killed, the case might not be taken into court. Notwithstanding the plea of "guilty," it seems to have been needful with the Babylonians to have independent evidence proving the case.

A fracture in the tablet has broken away one word,

¹ Thus in the original, the scribe having written the plural *îlâni* instead of the singular *îlu*.

which however may be easily restored as meaning "he is free, guiltless," or "there is no penalty." The size of the tablet is $1\frac{5}{8}$ in. by $2\frac{3}{8}$ in.

No. 33. Baked clay tablet recording a loan of four mana of silver by Nadin-âhî to Šapik-zêrî, upon condition that the latter allow the former to occupy his house. The conditions of this arrangement are that the house is given up for occupation to Nadin-âhî for three years rentless, the four mana of silver being lent without interest. Certain repairs are required and the house is to be given up to Šapik-zêrî at the end of the time stipulated, he also returning to Nadin-âhî his four mana of silver. Nadin-âhî is allowed to take away some part—probably the fastenings—of the doors placed by him. The names of four witnesses are given, including the scribe; followed by the date: "Babylon, month Ab, 4th day, 2nd year of Amil-Marduk (Evil-Merodach), king of Babylon" (560 B.C.). Size 2 in. by $2\frac{1}{2}$ in.

No. 34. An unbaked clay tablet from Sippara, being a receipt for a sum of money paid by Busasa to Kunnubatu^m. The following is a translation of the document:—

. . . . shekels of silver, one *gur* of corn, Kunnubatu^m, daughter of Ikišā, has received from the hands of Busasa the nurse. Month Sivan, 26th day, 2nd year of Amil-Marduk [Evil-Merodach], king of Babylon.

The date of the document corresponds with 560 B.C.
Size 2 in. by $1\frac{3}{8}$ in.

No. 35. A small tablet of baked clay recording the transfer of a mortgage granted by Ikišā to Nabû-abla-iddin in the first place, to a man named Nabû-âhê-iddin. The following is a free translation of the document:—

$42\frac{1}{2}$ shekels of silver from Ikišā, son of Gilûa, son of Šin-šadunu, which [was given] to Nabû-abla-iddin, son of Balaṭu, son of the Šabinašiša, as the price of the house of Nabû-abla-iddin, which was given for a palace for the money, as a possession.

Ikišā, son of Gilûa, son of Šin-šadnu has received $\frac{1}{3}$ [of a mana], $6\frac{1}{4}$ shekels of silver by the hands of Nabû-âhê-iddin, son of Šulā, son of Ēgibi, and has given to Nabû-âhê-iddin the contract [or receipt] for $42\frac{1}{2}$ shekels of silver which [he had advanced] to Nabû-abla-iddin.

Here follow the names of three witnesses and the scribe. The date is: "Ninth day of Ve-adar, accession year of Neriglissar, king of Babylon." (560 B.C.)

Judging from the wording of the whole, the house was probably not sold by Nabû-abla-iddin to Ikišā, but only mortgaged to him, he however taking possession of the house, and living there. Ikišā wishing, seemingly, to realise some of the money he had advanced, transfers the mortgage to Nabû-âhê-iddin for $\frac{1}{3}$ (of a mana), $6\frac{1}{2}$ shekels of silver ($26\frac{1}{2}$ shekels)— $15\frac{1}{2}$ shekels less than he had advanced upon the property in the first instance. Size $1\frac{1}{2}$ in. by $2\frac{1}{8}$ in.

No. 36. Tablet of baked clay referring to the sale, by a woman named Belilitu^m, of her servant Bazuzu for half a mana and five shekels (= 35 shekels) of silver, to Nabû-âhê-iddin. The document also contains statements to the effect that there is no claim of any kind on the slave, and that Etillu, son of Belilitu^m, also waives all claim. The document is attested by three witnesses besides the scribe, and is dated at Babylon, the third day of Ab, in the first year of Neriglissar (559 B.C.). Size $1\frac{3}{4}$ in. by $2\frac{1}{4}$ in. (Compare No. 39 below.)

No. 37. A tablet of baked clay referring to a loan of silver made by the king's son (probably Laborosoarchod) through Nabû-šabit-kâtâ, to Šum-ukîn. The text is as follows:—

Twelve mana of silver from the king's son, by the hands of Nabû-šabit-kâtâ, chief of the house of the king's son, to Šum-ukîn, son of Mušallim-ilu. In Nisan he shall pay the money, 12 mana, in its full amount. Everything of his, in town and country, all there is, is the security of the king's son. Another owner shall not have power over it until Nabû-šabit-kâtâ receives the money. Nabû-âhê-iddin, son of Šulâ, son of Êgibi, waives the right of holding the money.

Witnesses: Šamaš-iddin, son of Ikišâ; Kalbâ, son of Bêl-êreš; the scribe, Bêl-âhê-ikišâ, son of Bêl-êdir. Babylon, month Elul, 10th day, 2nd year of Neriglissar, king of Babylon [558 B.C.].

Size $1\frac{5}{8}$ in. by $1\frac{1}{4}$ in.

No. 38. A small mutilated tablet, referring apparently to the repayment of a loan of half a mana of silver upon the security of three slaves, granted by Iddin-Marduk to Dâan-sum-iddin, son of Zêria, Rêmut, son of Marduk-iriba, and another. Dated the 14th day of Iyyar in the accession-year of Lâbaši-Marduk, king of Babylon (May, 556 B.C.). Tablets of this king (who was the son of

Neriglissar, and is the same as the Greek Laborosoarchod) are rare. He was assassinated after having reigned only nine months.

No. 39. A baked clay tablet recording the summons of Nabû-âhê-iddin by Belilitu^m for non-payment of half a mana and five shekels of silver, the price of the slave Bazuzu, whom she had sold to him in the month Ab of the first year of Neriglissar (see No. 36). Nabû-âhê-iddin was brought before the judge, and made an affirmation stating that he had made the contract, but that the money was paid. The judges then questioned Zêria, Nabû-šum-ûššur, and Êtillu, sons of Belilitu, who seem to have withheld the money of their mother, regarding it apparently as their own by right of inheritance. They stated their case before the judges, who then deliberated, and decided the case against Belilitu. The names of six judges and one scribe are given, followed by the date "Babylon, 12th day of Sebat, accession year of Nabonidus, king of Babylon" (556 B.C.). Size $2\frac{1}{2}$ in. by $3\frac{3}{8}$ in. The edges are impressed with the cylinder-seals of the various judges and the scribe.

No. 40. Small tablet of baked clay referring to a right of way. The following is a translation of this interesting text:—

Marduk-iribâ, son of Rêmut, son of Miširîa ["the Egyptian"], and Kalbâ, son of Balatu, son of the Chaldean, in their going forth, shall go forth over the brook; they have no power over the exit of the wall of the house of Nabû-âhê-iddin, son of Sulâ, son of Egibi; the exit of the wall of the house of Nabû-âhê-iddin belongs to Nabû-âhê-iddin.

Here follow the names of five witnesses, including the scribe. The date is "Babylon, month Ve-adar, 34th day, 1st year of Nabonidus, king of Babylon" (555 B.C.). Size $1\frac{3}{8}$ in. by $1\frac{7}{8}$ in.

No. 41. A small tablet of unbaked clay from Sippara of the sun-god, referring to a gift of cloth to the temple. The text is as follows:—

One talent [talent's-worth] of cloth for the dress of the month Nisan [the time when the great Babylonian new year's festival was held] of the 5th year, the *lamutum* of Nabû-bêl-zikre the weaver, in the presence of Šapik-zêrî, son of Šamaš-âhê-iddin, has given to Nabû-našir, Šukûa, and

Nabû-ubnia. 22nd day of Tebet, 4th year of Nabonidus, king of Babylon [551 B.C.].

Apparently Nabû-nasir, Šukûa, and Nabû-ubnia were the receivers of freewill offerings on the occasion of the various festivals held at Sippara.

No. 42. A small tablet of unbaked clay from Sippara of the sun-god, referring to the new year's festival of the tenth year of Nabonidus. The contents are interesting:—

One shekel and a quarter of silver for the hire of a boat for three oxen and twenty-four sheep, the sacrifices of the king's son, which have gone in Nisan for Šamaš and the gods of Sipar.

In the presence of Bêl-šarra-bullit, the king has given provisions to Šamaš-iddin and Danna-Rammānu—one measure of field-produce for their food he has given. Ninth day of Nisan, tenth year of Nabonidus, king of Babylon [545 B.C.].

Size $1\frac{1}{4}$ in. by $1\frac{5}{8}$ in.

This interesting text gives some idea of the lavish gifts and expenditure at festive times in Babylonia. The "king's son" mentioned above is probably Belshazzar. He seems to have been more liberal in his gifts than his father. This inscription confirms the statement of the annals of Nabonidus' reign, in which it is stated that the king's son was in Akkad (the district around Sippara), close to which was a city which also bore the same name. The liberality of the king's son probably arose from the fact that he resided permanently near the city of the sun-god. The size of the tablet is $1\frac{3}{16}$ in. by $1\frac{5}{8}$ in.

No. 43. A large and very beautiful tablet of baked clay, bearing a contract for the sale of a large field and plantation of palm-trees situated below the river Banîtu, before the great gate of Zagaga, in the province of Babylon. The usual two measurements and estimate of the price are given, and the whole sum, 19 mana $17\frac{2}{3}$ shekels of silver, Kapti-ilāni-Marduk is recorded to have paid to Nabû-šum-ušur, the seller of the field, with $1\frac{1}{2}$ mana of silver for the transfer, making in all $20\frac{1}{2}$ mana $7\frac{2}{3}$ shekels (that is: 20 mana $37\frac{2}{3}$ shekels). The usual declaration concerning the repudiation of the contract by the men, their relations or descendants, follow. The names of ten witnesses are given, four of them being scribes, and then

comes the date: "Babylon, 24th of Tisri, third year of Nabonidus, king of Babylon" (552 B.C.). Each of the scribes has impressed his cylinder-seal on the side edges, and the seller of the field, Nabû-šum-ušur, has impressed his nail-mark thrice in each corner of the upper and lower edges "like his seal." The writing of this text is remarkably good, and the whole is in an excellent state of preservation. The size is $4\frac{1}{2}$ in. by $2\frac{3}{4}$ in.

Nos. 44, 45, 46, and 46A. A series of four tablets, two being duplicates, referring to the affairs of Bin-Addu-natān and his family for a space of rather more than seven years.

The first tablet in chronological order, which is dated in the second year of Nabonidus, refers to the buying of a house in Borsippa by Bin-Addu-natān (apparently a foreigner) and Bunanitu, his wife (a Babylonian lady), of Dāan-šum-iddin for $11\frac{1}{2}$ manas of silver. Neither Bin-Addu-natān nor Bunanitu seem to have been present when the contract was made, and the transaction was therefore completed by their representative, a man named Ibā, who paid the money and took possession of the property in their name, authority having duly been given to him, according to Babylonian law, to do so. The document bears the names of six witnesses, two of whom are scribes, and have impressed their seals on the document. The date is as follows:—

Babylon, 24th day of Sebat, second year of Nabonidus, king of Babylon [553 B.C.].

The next document is an ordinary loan-tablet, recording that Iddin-Marduk had lent the sum of $2\frac{1}{2}$ manas $8\frac{1}{2}$ shekels to Bin-Addu-natān and Bunanitu, at the rate of one shekel interest on each mana (rather more than $1\frac{1}{2}$ per cent.) to pay for the house which had been sold to Ibā. The names of three witnesses are given (including the scribe), then follows the date: "Borsippa, 3rd day of Iyyar, fifth year of Nabonidus, king of Babylon" (550 B.C.).

The other two documents are duplicates, each completing the wanting parts of the other. It seems that Bin-Addu-natān had in the meantime died, and his brother laid claim to his property. The case came before the judges of Nabonidus, to whom the widow Bunanitu made the following declaration:—

Bin-Addu-natān, son of Nikbata', had me to wife, taking three mana of silver as dowry; and I bore him one daughter. I and Bin-Addu-natān, my husband, traded with the money of my dowry, and we bought for $9\frac{1}{2}$ mana of silver, with $2\frac{1}{2}$ mana of silver which [was borrowed] from Iddin-Marduk, son of Ikīšā, son of Nūr-Sin, [and which] we added to the sum, 8 canes of land, and a ruined house, the territory of a large property, which is within Borsippa. Together we made this transaction in the fourth year of Nabonidus, king of Babylon.

Now my dowry [was] with Bin-Addu-natān, my husband. I asked [for it], and Bin-Addu-natān, in the kindness of his heart, sealed, and bequeathed to me for future days, the 8 canes of land, and that house which is within Borsippa, and made it known on my tablet as follows: " $2\frac{1}{2}$ mana of silver, which Bin-Addu-natān and Bunanit have taken from Iddin-Marduk, and have given as the price of that house; together they have made the agreement." He sealed this tablet, and wrote upon it the curse of the great gods.

In the fifth year of Nabonidus, king of Babylon, I and Bin-Addu-natān, my husband, took Bin-Addu-amara to sonship, and wrote a tablet of his sonship, and made known that the dowry of my daughter Nubtā was 2 mana 10 shekels of silver and the furniture of a house. Fate took my husband, and on account of this, Aḳabi-īlu, son of my father-in-law, laid claim upon the house and everything which he had sealed and bequeathed to me, and upon Nabū-nūr-īli, whom we had bought, by the hands of Nabū-āḥē-īddin, for money. I have brought it before you—make a decision.

After a consideration of the matter, it is recorded that the judges decided in favour of Bunanitu, who with her daughter and her future son-in-law (Bin-Addu-amara), were to have the property between them. Iddin-Marduk is paid the money which he had lent, and the slave Nabū-nūr-īli is given, with a dowry of $3\frac{1}{2}$ mana, to Nubtā, daughter of Bunanitu^m. The names of the six judges and two scribes are given, and then the date: "Babylon, 26th day Elul, ninth year of Nabonidus, king of Babylon (546 B.C.). For the text, translation, and commentary upon the whole, see an article by T. G. Pinches in the *Transactions of the Society of Biblical Archæology*, vol. viii., part 2.

The size of No. 43 is $2\frac{3}{8}$ in. by $3\frac{1}{2}$ in.; the size of No. 44 is $2\frac{1}{4}$ in. by $1\frac{3}{8}$ in.; and that of Nos. 45 and 45A $3\frac{1}{8}$ in. by $4\frac{3}{4}$ in., and $2\frac{3}{4}$ in. by $4\frac{3}{4}$ in. respectively.

No. 47. Baked clay tablet recording the sale of three slaves, as follows:—

Dāan-šum-iddin, son of Nergal-zēr-ibnī, in cheerfulness of heart, has sold Ūmmu-ana-āli, Gudaditi, and Rī'indu, in all three, his slaves, for three mana of silver, for the price complete, to Iddin-Marduk, son of Ikīšā, son of Nūr-Sin.

Here comes a clause, the translation of which is doubtful, but which seems to indicate that two mana and five shekels of the sum above-named was to be paid for a sheep as an offering to Bêl, due from Dâan-šum-iddin to Dâan-iki[ša], director of the live-stock of Bêl at Êsagila. The document then continues :—

Right of defeasor [and] pre-emptor over Ūmmu-ana-âli, Gudaditi and Ri'indu there is not—Dâan-šum-iddin waives [it].

Here follow the names of five witnesses (including that of the scribe) and the date : “Babylon, 13th day of Sebat, seventh year of Nabonidus, king of Babylon” (548 B.C.). Size $1\frac{7}{8}$ in. by $2\frac{1}{2}$ in.

No. 48. Baked clay tablet recording certain transactions connected with the dowry, consisting of two *gur* of standing corn, five slaves, and the furniture of a house, promised by Nabû-âhê-iddin, with his daughter Kibi'tu^m-kišat, to Dummuku. The fulfilment of this promise apparently falls upon Itti-Marduk-balaṭu and a woman named Kudašu, who on the 1st of Iyyar, in the 14th year of Nabonidus, deliver up the property in question. Dated at Babylon, on the 1st day of Iyyar, in the 14th year of Nabonidus, king of Babylon (541 B.C.). Size $2\frac{3}{8}$ in. by $3\frac{1}{8}$ in.

No. 49. A tablet of baked clay referring to the conferment of the privilege of “born-sonship” on a slave, and the gift of the slave to others on account of not being able to fulfil the promise to board and lodge the slave contained in the contract of born-sonship. The text reads as follows :—

Ikisā, son of Kudurru, son of Nûr-Sin, sealed the tablet of the born-sonship of Rêmanni-Bêl, his slave, whose name is called Rêmût, to give him food and clothing. After he had sealed the tablet of the born-sonship of Rêmanni-Bêl, whose name is called Rêmût, he sent him away, and did not give him food, oil, and clothing. Ê-sagila-râmat, daughter of Zêria son of Nabâa, wife of Iddina-Marduk, son of Ikisā son of Nûr-Sin, revered him, honoured him, and [sheltered him, and gave him] food, oil, and clothing. Ikisā, son of Kudurru son of Nûr-Sin, in the kindness of his heart, annulled the tablet of the born-sonship of Rêmanni-Bêl, and sealed and bequeathed him to Ê-sagila-râmat and Nubtâ her daughter, daughter of Iddina-Marduk son of Nûr-Sin. He shall reverence Ê-sagila-râmat and Nubtâ her daughter. Afterwards Ê-sagila-râmat shall bequeath him to Nubtâ her daughter. Whoever changes these words, and destroys the

contract which Ikîšâ has made and given to Ê-sagila-râmat and Nubtâ her daughter ; may Merodach and Zir-panitu^m command his destruction.

Here follow the names of five witnesses, including the scribe, followed by the date : " Babylon, 9th day of Iyyar, thirteenth year of Nabonidus, king of Babylon " (542 B.C.).

On the left-hand edge is an additional line of writing :—

By the guarantee of Bissâ, daughter of Ikîšâ son of Nûr-Sin.

As will be seen from the above, Ikîšâ, being unable to support his slave, who was probably very old, had turned him adrift. The slave had thereupon gone to the house of his old master's son, whose wife took pity on him, and got her father-in-law to transfer him to herself, she and her daughter engaging to keep him—Bissâ, daughter of Ikîšâ, engaging herself to see that everything was duly carried out. It is a picture of Babylonian life during the sixth century before Christ.

No. 50. A small tablet of unbaked clay from Sippara, referring seemingly to certain gifts to the temple of the moon-goddess at Sippara. The text reads as follows :—

Half a mana of purple cloth for the tunic of the dress of Aa to Nabû-našir-abli and Bakûa, his servant, he has given.

A third of a shekel of *gabû* stone, from Egypt, to Bakûa he has given.

Month Nisan, 5th day, fourteenth year of Nabonidus, king of Babylon.¹

The name of the giver is not stated, but it may be supposed that the possession of the tablet recording the receipt of the above-named articles was sufficient. Aa was the name of the moon as consort of Šamaš the sun-god (see p. 62). Date 541 B.C. Size of tablet $1\frac{3}{8}$ in. by $1\frac{3}{4}$ in.

No. 51. A small tablet of unbaked clay from Sippara, referring to the sale of an ox. The following is the translation of this text :—

He² has given 15 shekels of silver for one full-grown ox to Bêl-âha-ûsur the Akkadian.

The ox is in Bît-ûrû [the house of foals], in the keeping of Zêr-ukîn.

Month Tebet, 20th day, fifteenth year of Nabonidus, king of Babylon.

¹ For a copy of the text, transcription, and philological notes, see the *Zeitschrift für Keilschriftforschung*, vol. ii., pp. 326-327 (Leipzig, 1885).

² I.e. the holder of this tablet or receipt.

The date of the text is therefore 540 B.C. Size of tablet $1\frac{1}{4}$ in. by $1\frac{1}{6}$.

No. 52. A tablet of unbaked clay inscribed with a list of amounts of edible fruits due, apparently as taxes, from the Kaldû or Chaldeans in the month Ab of the sixteenth year of Nabonidus, king of Babylon. The names of nine people are given, one of whom, however, has to pay three amounts, and another two. The amounts vary from two to eighteen *gur*, and at the end is a summation: "altogether 112 *gur* of fruit." The size of the tablet is 3 in. by $2\frac{1}{8}$ in. Date 539 B.C. From Abu-habbah (Sippara).

No. 53. A small tablet of baked clay recording the sale of a slave. The following is a translation of this document:—

Nabû-ušallim, son of Kinâa, son of Da-Marduk, in the joy of his heart, has sold Bêl-supê-muḥur, his servant, for two-thirds of a mana and eight shekels (forty-eight shekels) of silver, for the price decided, to Itti-Bêl balâṭu, son of Nabû-ēpiš-zêri, son of Bêl-ēderu. Right of defeasor, pre-emptor, royal servant, or born-sonship over Bêl-supê-muḥur there is not: Nabû-ušallim waives [all claim].

Here follow the names of four witnesses, and then the date:—

City of the house of the king of Babylon, 21st day of Ab, seventeenth year of Nabonidus, king of Babylon [538 B.C.].

The "right of pre-emptor" was one by which, if the seller thought fit, he might at any time have the slave back, by refunding the money paid.¹ The "right of royal servant" seems to have been one by which the slave could be claimed by, or on behalf of, the king. The "right of born-sonship" was, that a slave had certain privileges conferred on him, as if he had been born in the house of his master. This tablet, belonging to the last year of Nabonidus, is interesting from that fact.

The month Ab (July–August) was the fifth month of the Babylonian year, and more than a month before the date of the above (namely, the 16th of Tammuz). Gobryas, at the head of Cyrus's army, had entered Babylon. Though it was not until Marcheswan (October) of this

¹ See page 105.

year that Cyrus entered Babylon, it is clear that at the time the above tablet was drawn up Nabonidus was king only in name, and had withdrawn to the "city of the house of the king of Babylon," probably a small town which had arisen around the royal residence. Size $2\frac{1}{4}$ in. by $1\frac{5}{8}$ in.

No. 54. A small tablet of unbaked clay from Sippara, referring to workmen's rations. The text reads as follows:—

One *gur* of wheat as food for the men doing the work of the canal—overseer has been given to Nadin the chief man: 24th day of Marcheswan, accession-year of Cyrus, king of countries.

The date is equivalent to October, 538 B.C.—the month and year in which Cyrus entered Babylon. Size $1\frac{1}{16}$ in. by $1\frac{9}{16}$ in.

No. 55. Baked clay tablet referring to a loan made according to a former agreement. The following is a translation:—

Two-thirds of a mana and three shekels [= forty-three shekels] of silver from Bêl-iddin, son of Gimillu, son of Didi, unto Itti-Marduk-balatu, son of Nabû-âhê-iddin, son of Egibi. It shall increase unto him at the rate of one shekel a month upon every mana until [the interest amount to] ten shekels of silver; which is according to the letter which Itti-Marduk-balātu wrote, thus: "It is changed to the house of Bêl-iddin."¹

Here follow the names of three witnesses (including the scribe), and afterwards the date: "Tahbakka, 16th day of Adar, first year of Cyrus, king of countries," February, 537 B.C.). Size $1\frac{5}{8}$ in. by $2\frac{1}{8}$ in.

No. 56. A small baked clay tablet inscribed with the following memorandum:—

395,000 *busu*. Month Sivan, 24th day, second year of Cyrus, king of Babylon, king of countries [the beginning of June, 536 B.C.].

The meaning of the word *busu* is doubtful, but it was, probably, some kind of field-produce. The size of the tablet is 1 in. by $1\frac{3}{16}$ in.

¹ Meaning, probably, that he favoured the house of Bêl-iddin so far as not to exact an interest of more than ten shekels—about $16\frac{1}{3}$ per cent. per annum.

No. 57. Tablet of baked clay referring to the apprenticeship of a slave by his mistress. This document runs as follows:—

Nubtâ, daughter of Iddin-Marduk, son of Nûr-Sin, has given Attan-ana-Marduk, slave of Itti-Marduk-balâtu, son of Nabû-âhê-iddin, son of Êgibi, to Bêl-êdir, son of Bêl-êderu, as an *išparutu* for five years. He shall teach him all the trade of *išparutu*. According to the tablets Nubtâ shall give to Attan-ana-Marduk one measure of food and necessities daily. [If Bêl-êdir] do not teach him the trade of *išparutu*, he shall give a half [measure] of corn a day as his fine, [and] he who contests shall pay two-thirds of a mana of silver. Witnesses: Nabû-êšû-êdir, son of Bêl-kašir, son of Babutu; Nabû-šarra-ûsur, son of Kinâ; Iddin-Marduk, son of Îkišâ.

Scribe: Dummuka, son of Bêl-âhê-iddin, son of Êgibi. Babylon, 20th day of Tisri, third year of Cyrus, king of Babylon, king of countries.

What the trade of *išparutu* was is very uncertain—probably that of a weaver. The date here given is equivalent to September, 535 B.C.

No. 58. A small baked clay tablet recording the repayment of a loan. The text is as follows:—

One shekel of silver, which Sukâa, son of Ina-ûme-Bêl, had lent to Nabû-itannu, son of Kinâ over the river, Sukâa has received by the hands of Marduk-rêmanni.

Witnesses: Zêrîa, son of Ginnâ, son of the Chaldean, [and] Nidintu, son of . . . son of Li'u-Lê. Babylon, month Adar, second day, third year of Kurraš (Cyrus), king of Babylon, king of countries.

The third year of Cyrus is equivalent to 535 B.C. The size of the tablet is 1 in. by $1\frac{3}{8}$ in.

No. 59. A small unbaked clay tablet bearing an order from the priests of the sun-god at Sippara to give straw for the use of certain officials, seemingly the directors of an important undertaking, namely, the digging of a new canal. The text is as follows:—

Letter from the priests to Mur-êpuš our brother. May the gods speak peace to thee. Give one *pi* of straw to Ârad-Mur for the men of the council of those who are digging the canal.

24th day of Kislev, fifth year of Cyrus, king of Babylon, king of countries (533 B.C.).

On the blank space of the reverse are impressions, seemingly from two cylinder-seals, representing a eunuch-priest and a bearded figure with the left arm raised—apparently the seals of the people who issued the order. Size $1\frac{1}{4}$ in. by $1\frac{1}{2}$ in.

No. 60. A small tablet of unbaked clay inscribed with an order similar to the above, and referring to the same undertaking:—

Letter from Šapik-zēri to Mur-ēpuš my brother. May the gods speak peace to thee. Give a measure of straw to the men who [are making] the excavation of the canal. . . .th day of Kislev, fifth year of Cyrus, king of Babylon, king of countries (533 B.C.).

Two faint impressions of a cylinder-seal are to be seen at the end. Each represents apparently the same thing—the head of a eunuch-priest. Size $1\frac{1}{8}$ in. by $1\frac{1}{2}$ in.

No. 61. A large contract-tablet of baked clay recording the sale of some landed property situated in the district called Šu-anna within Babylon. A double measurement of the ground is given, with the names of the owners of all the surrounding property. The area of the whole amounted to 6 canes 6 cubits and 13 fingers, and the price paid to Šūzubu, the seller, by Itti-Marduk-balātu, the buyer, amounted to 8 mana and 57 shekels of silver. The usual warnings against any who should attempt to deny the sale of the field follow. The names of ten witnesses, including the scribe, are given, followed by the date: "Babylon, 13th day of Marcheswan, sixth year of Cyrus, king of Babylon and king of countries" (532 B.C.). On the upper and lower edges are the nail-marks of Šūzubu, the seller of the field; and on the right and left hand edges the impression, given six times in all, of the cylinder-seal of Lipuru the scribe. The subject is a eunuch-priest, in the dress of the period, in an attitude of worship, with the crescent moon and winged disc above. Size 4 in. by $2\frac{11}{16}$ in. The text is lithographed in the fifth vol. of the *Cuneiform Inscriptions of Western Asia*, pl. 68, No. 2.

No. 62. A tablet of baked clay recording that Nabû-abla-iddin has bequeathed to his father, Šamaš-abla-ušur, the property left to him by his maternal grandparents, consisting of a field, house, and slaves; Nabû-abla-iddin to enjoy, however, the use of the property whilst he lives—this arrangement being in accordance with the will of his grandparents, though it is difficult to see the reason, as it is only natural to suppose that Šamaš-abla-ušur, father of Nabû-abla-iddin, would die first. The tablet recording

the above seems, however, not to be the original, and the scribe has either tampered with the text in writing it out, or had to make use of a defective original. The following is a translation of the text, retaining all the redundant expressions of the original:—

Nabû-abla-iddin, son of Šamaš-abla-ušur, son of the priest of Šamaš, in the joy of his heart, his property, as much as there is, which Nabû-balaṭ-su-ikbī, son of Nūrēa, son of the priest of Šamaš, his mother's father, and Kaptīa, mother of Aššatu-Bēltu, Nabû-abla-iddin's mother's mother, had sealed and bequeathed to [Aššatu-Bēltu, mother of¹] Nabû-abla-iddin, their daughter—Nabû-abla-iddin, according to the tablet [by] which Nabû-balaṭ-su-ikbī, his mother's father, and Kaptīa, his mother's mother, had sealed and bequeathed the field, house, and slaves to [Aššatu-Bēltu, mother of¹] Nabû-abla-iddin, their daughter, Nabû-abla-iddin has sealed and bequeathed [the same] to Šamaš-abla-ušur, son of Šamaš-ina-ēšī-ēdir, son of the priest of Šamaš, his father, for future days. As long as Nabû-abla-iddin lives, the field, house, slaves, and his property, as much as there is, [belongs] to Nabû-abla-iddin according to his tablet.²

Whoever denies this bequest, may Ann, Bel, or Ae, curse with his curse of bitterness, and Nebo, the scribe of Ê-sagila, restrict as to his latter days.

By the sealing of the tablet of names.

Before Šulā, son of Banīa, son of Êpeš-ili;
 Bēl-iddin, son of Bēl-našir, son of the priest of Meme;
 Nabû-šum-ukīn, son of Šulā, son of Šīgūa;
 Nabû-našer, son of Zērīa, son of Šume;
 Bēl-iddin, son of Nabû-abla-iddin, son of the priest of Meme;
 Bēl-šum-uššir, son of Nabû-šum-iškun, son of the . . .;

and the scribe, Šamaš-zēr-ibašši, son of Zariḫu-zēr, son of the Chaldean. Babylon, 21st day of Sebat, seventh year of Cyrus, king of Babylon, [and] king of countries.

The date of this interesting document is therefore January, 531 B.C. The size is $2\frac{3}{4}$ in. by $2\frac{1}{16}$ in.

¹ Omitted on the tablet.

² The first clause is superfluous. The whole transaction may be given as follows: Nabû-abla-iddin, son of Šamaš-abla-ušur (according to the tablet by which Nabû-balaṭ-su-ikbī, his mother's father, and Kaptīa, his mother's mother, bequeathed a field, house, and slaves, to Aššatu-Bēltu, their daughter, mother of Nabû-abla-iddin) has sealed and bequeathed the field, house, and slaves, to Šamaš-abla-ušur, his father, husband of Aššatu-Bēltu, for future days—but as long as Nabû-abla-iddin lives, his field, house, slaves, and property [belongs] to Nabû-abla-iddin, according to his tablet.

No. 63. A small tablet of baked clay recording a loan for the purpose of paying the interest upon the price of a field :—

Two mana of silver, interest on the price of the field at the mouth of the old canal of Cuthah, from Šamaš-ablu-ûsur, son of Šamaš-ina-êšî-êdir, son of the priest of the sun-god, unto Itti-Marduk-balātu, son of Nabû-âhê-iddin, son of Êgibi. He shall repay the money in the month Kislev. The money, the interest on the price of the field, he shall return by instalments.

Here follow the names of four witnesses, including the scribe, and the date : "20th day of Marcheswan (October) eighth year of Cyrus, king of Babylon, king of countries" (530 B.C.).

The statement in the above contract as to the repayment of the money refers only to the first instalment (see the next). As Kislev was the month next following Marcheswan, it is probably that the repayments were monthly. The size of the tablet is $1\frac{5}{8}$ in. by $2\frac{1}{4}$ in.

No. 64. A small tablet of baked clay referring to the payment of the first instalment of the loan granted by Šamaš-ablu-ûsur to Itti-Marduk-balātu (compare the foregoing text) :—

Half a mana of silver from the loan of two mana of silver, the interest on the price of the field at the mouth of the old Cuthah canal, which he returns by instalments, Šamaš-ablu-ûsur, son of Šamaš-ina-êšî-êdir, son of the priest of the sun-god, has received from the hands of Itti-Marduk-balātu, son of Nabû-âhê-iddin, son of Êgibi.

The names of four witnesses, including that of the scribe, are here given, followed by the date : "11th day of Kislev, eighth year of Cyrus, king of Babylon, king of countries" (530 B.C.).

The two texts here translated have very important variants in the names, and confirm the reading of the Babylonian (or Assyrian) form of the city-name Cuthah. The size of the text here translated is $1\frac{3}{8}$ in. by $1\frac{7}{8}$ in.

No. 65. A finely written tablet of baked clay referring to the redemption by exchange of a mortgaged field by Êsagila-bêlit, a Babylonian lady. The following is a translation of this text :—

The field which is before the great gate of Zagaga, in the province of Babylon, which is out of the property of Nabû-garib, son of Tabnêa, son of

Âhû-banî, which the judges by tablet have ascribed to Ê-sagila-bêlit, and given [in trust] to Nabû-garib, and made that field over as security to Nabû-utirri, servant of Itti-Marduk-balātu. Afterwards Ê-sagila-bêlit, daughter of Iddina-âhê son of Êpeš-ili, said thus to Itti-Marduk-balātu, son of Nabû-âhê-iddin son of Êgibi: "My field, which thou hast taken from the hands of Nabû-garib as security, give me as a gift, and let me give to thee the principal field, and let me bequeath that field unto thee." Itti-Marduk-balātu gave [also] ten shekels of silver as a gift to Ê-sagila-bêlit. Ê-sagila-bêlit gave the principal field to Itti-Marduk-balātu, and left that field unto him irrevocably. Ê-sagila-bêlit wrote a deed of gift, and gave it to Itti-Marduk-balātu. Before Bêl-udammik, son of Bêl-âhê-iddin son of Êgibi; Bêl-iddin, son of Nabû-ukin-zêri son of Balātu; Lâbaši, son of Nergal-zêr-êpuš son of Dabibu; Lipuru the scribe, son of Nabunnêa, Babylon, twenty-second day of Iyyar, ninth year of Cyrus, king of Babylon, king of countries.

It is impossible to say under what circumstances the property mentioned in the above contract came to be regarded as part of the property of Nabû-garib, as we have not all the documents referring to the matter. Apparently trustees in Babylonia had unlimited power over the property with which they were intrusted—unless it really be a case of double mortgage, Ê-sagila-bêlit having mortgaged the property to Nabû-garib, and he again to Itti-Marduk-balātu. The lady whose property it really was got it back by giving Itti-Marduk-balātu a larger field; he, on his side, making up the full value of the larger field by giving her ten shekels of silver in addition. The date is May, 529 B.C.—probably only a short time before the abdication of the throne of Babylon by Cyrus in favour of his son Cambyses. Size of the tablet $1\frac{1}{2}$ in. by $2\frac{1}{8}$ in.

No. 66. A baked clay tablet referring to a loan of $12\frac{1}{2}$ mana of silver granted by Iddin-Marduk to Kidin-Marduk and Nabû-mušêtiḫ-urri, two brothers, the interest being one shekel upon each mana monthly. The money, with its interest, was to be repaid at the end of seven months, the security being the property of the borrowers. The witnesses are three in number, including the scribe. The date of this document is valuable in showing that Cambyses was associated in the government with Cyrus during the last years of the reign of the latter. It is given as follows:—

• Babylon, 25th day of Kislev, first year of Cambyses, king of Babylon; at that time also Cyrus his father, king of countries.

The date of this document is therefore about 529 B.C.
Size $1\frac{1}{2}$ in. by $2\frac{1}{8}$ in.

No. 67. A small tablet of baked clay, referring to the sale of a female slave by Kaššâ, a Babylonian lady, to Iddin-Marduk. The text reads as follows:—

Kaššâ, daughter of Nabû-šum-iškun, son of the Mandidi, has cheerfully sold Kaptâ, her servant, for one mana of silver, for the net price, to Iddin-Marduk, son of Ikîšâ, son of Nûr-Sin. Kaššâ waives [all] right of defeasor, pre-emptor, royal maid-servant, and born-childship. The property [is] the possession of Iddin-Marduk, which [formerly belonged] to Marduk-iribâ, husband of Kaššâ.

Here follow the names of four witnesses, and the date:—
“21st day of Sebat, accession-year of Cambyses, king of Babylon and king of countries.” At the end are the words:—
“The money, one mana, the price of Kaptâ, Kaššâ has received from the hands of Iddin-Marduk.” Size $1\frac{3}{4}$ in. by $2\frac{1}{8}$ in.

No. 68. An unbaked clay tablet from Sippara of the sun-god, apparently referring to tithes:—

One hundred and sixty-two measures [is the amount] of the yield of field-produce of the later and the earlier reapings. As the due of the month Tisri, he has paid to Šamaš-iribâ the amount of one measure. Tisri, 22nd (?) day, first year of Cambyses, king of Babylon, king of countries [528 B.C.].

Size of the tablet $1\frac{5}{8}$ in. by $2\frac{3}{16}$ in.

No. 69. A small tablet of baked clay recording the payment of a sum of money:—

Two mana of silver which [has been paid] unto Kalbâ in the presence of Sukâa [and] Nabû-lûšalim, the 25th day of Elul, second year of Cambyses, [and] which he has received from the hands of Nabû-aalu.

The date is equivalent to 527 B.C. The document is of unusual form, and, probably for that reason, bears the impression of the signet-seal of the receiver of the money, which is engraved with the representation of a bearded figure adorning certain emblems. The size of the tablet is 1 in. by $1\frac{3}{8}$ in.

No. 70. A baked clay tablet referring to the dowry of Âmat-Nanâ, daughter of Itti-Marduk-balâtu, descendant of Nûr-Sin. The text of this document is as follows:—

Itti-Marduk-balātu, son of Bêl-âhê-iddin, son of Nûr-Sin, in the joy of his heart, has given ten mana of silver, and the female slaves Banîtum-utêr-âhê, Šar-Banîtum-tâbu, Banîtum-silmi, and Bêltu-silmu—in all four slaves, and the furniture of a house, as a dowry, with Âmat-Nanâ, his daughter, to Marduk-šum-ibnî, son of Bêl-ušallim, son of Êpeš-ilu.

Witnesses: Aa, son of Bêl-iddin son of Êpeš-ilu; Marduk-šum-iddin, son of Kaptêa son of Gaḥal; Itti-Marduk-balātu, son of Nabû-âhê-bulliṭ son of Êpeš-ilu; Nabû-êdir-napsâti, son of Nabû-âhê-bulliṭ son of Êpeš-ilu; Nergal-ušêzib, son of Nabû-âhê-bulliṭ son of Êpeš-ilu; and Šamaš-šum-ukîn, the scribe, son of Ukîn-Marduk son of Šigûa. [Babylon], 13th day of Marcheswan, third year of [Camby]ses, king of Babylon, king of countries.

This text is of the ordinary class of dower-contracts, and illustrates well the Babylonian usage in the matter. Notwithstanding the above statement, that the dower was given to the bridegroom with his wife, it was she who had control over its use and disposal, and, in case of divorce, or the death of her husband, could claim back the amount of her dowry. It will be noted that four out of the six witnesses (one of whom is the scribe who drew up the document) are of the bridegroom's family. The date of the document is October, 526 B.C. Size $1\frac{1}{2}$ in. by $2\frac{3}{8}$ in.

No. 71. A baked clay tablet recording the payment of rent. The text is as follows:—

Eight shekels of silver, the rent of his house for the beginning of the year, and four shekels of silver which Itti-Marduk-balātu, son of Nabû-âhê-iddin son of Egibi, had left unto Ârad-Bêl, son of Kalbâ; Nergal-rešûa, servant of Itti-Marduk-balātu, has received the money, the amount of the rent of his house, from the hands of Ârad-Bêl, son of Kalbâ son of Mukalim, by the authority of Itti-Marduk-balātu.

Here follow the names of three witnesses, including the scribe, and then the date: "Babylon, seventh day of Marcheswan, fourth year of Cambyses, king of Babylon and king of countries" (525 B.C.).

The receipt here translated is probably for rent for the first half-year, with four shekels arrears from a former period of three months. The average rent of an ordinary house in Babylon during the sixth century before Christ may therefore be set down as sixteen shekels yearly. On the end are the words: "Each has taken a writing" (that is, a copy of the document). The size of the tablet is $1\frac{1}{2}$ in. by $2\frac{3}{8}$ in.

No. 72. A baked clay tablet written in what may be

regarded as a rough business hand, referring to the sale of a slave by a woman named Innibā. The document reads as follows:—

Innibā, daughter of Ârad-Bêl son of the priest of Gula, in the joy of her heart, has sold Kišā her maid-servant for two mana four shekels of silver, the price agreed, to Kalbā, son of Šillā son of Nabāa. Kudāšu, daughter of Bêl-iddin son of Kisi, mother of Innibā, and Ârad-Bêl, son of Bêl-šunu son of Šalala, husband of Innibā, waive the right of defeasor, claimant, royal handmaid, and born-childship, which rests upon Kīnā.¹

Here follow the names of five witnesses, including the scribe. The date is: "Babylon, 30th day of Elul, fifth year of Cambyeses, king of Babylon, king of countries" (524 B.C.).

On the left-hand edge are the words: "The money, two mana and four shekels, the price of her slave, Innibā has received from the hands of Kalbā."

No. 73. A small tablet of baked clay, inscribed with the record of a transaction of which the following is a translation:—

The household slaves, who were headed by Dāan-bêl-ûsur, servant of Itti-Marduk-balātu son of Êgibi, spoke thus to Labbi-Ka son of Nabū-umîr: "We have been the right-hand of Nergal-našir son of Nadin, who is thy brother-in-law." Labbi-Ka answered thus: "I give [you] over to Nabū-êdir son of Nergal-šum-ibnî."

Witnesses: Îlu-saparri-ibnî son of Atanah-îlu; Nabû-tadnu-âhâ son of Šulā; Nabû-ittannu, son of Işsur son of Miširāa; Habaşiru, son of Šula son of Êriru; the scribe Bulluţ, son of Iddin-Marduk son of Buşu. Šahrinu, 1st day of Kislev, sixth year of Cambyeses, king of countries. [523 B.C.]

On the left hand edge are the words: "The house of the field is the security of Itti-Marduk-balātu."

This curious text is probably merely the record of the hiring of some slaves, sent out by their owner Itti-Marduk-balātu, he having heard, most likely, that Labbi-Ka had been making inquiries about some. As recommendation, they say that they have been employed by Labbi-Ka's brother-in-law. The last named, however, seems not to have wanted the slaves himself, and he therefore tells them that he gives them over to Nabū-êdir, who was apparently the person who really wanted the slaves. The security mentioned on the edge is probably for the safe return and

¹ Mistake of the scribe for Kišā.

payment for the services of the slaves which Itti-Marduk-balātu had lent. Contracts drawn up by simply recording the words used by the parties interested are very common, and indicate the business-like nature of the people. Such contracts are naturally not so clear to the modern reader (who has to imagine the circumstances under which they were probably made), as to the parties who, more than two thousand years ago, made them, and to whom a few words, expressing all the most essential points, were sufficient to recall all the circumstances. Size of the tablet $1\frac{1}{2}$ in. by 2 in.

No. 74. Small baked clay tablet recording the reclaiming or buying back of three slaves, and the refunding of the money paid:—

In the seventh year of Cambyzes, the king, the fifth day of the month Kislev, the charioteer (?) Razam-ubba, son of Razam, has given back Asbumetana', son of Asbutatika; Kardara', and Hattiza', their wives; for two and two-thirds of a mana of silver, to Iddina-abla, the magician, son of Nabû-âhé-iddin, he has given them up. Artarušu, the chief of the field-labourers, has declared thus: "I bear witness that his money has been taken."

In the presence of Rêmut and Murašû, priests, Habaširu, priest of Bit-kaširani; and Niri-abiknu, the Elamite.

On the edge is a very curious seal-impression, apparently the natural marks on the stone used, accompanied by the words: "The seal of Artarušu." Size $1\frac{1}{8}$ in. by 2 in. Date 522 B.C.

For the text, with translation and notes, see the *Proceedings of the Society of Biblical Archaeology* for Nov. 4, 1884, pp. 32-36. Compare pp. 96, 114, and 121.

No. 75. A baked clay tablet recording the loan of ten shekels of silver, and six *gur* and two *pa* of corn, by Itti-Marduk-balātu, son of Êgibi, to Iddinunu and Nabû-nasir. Dâan-bêl-ûsur, servant of Itti-Marduk-balātu, acts for his master. The money is to be repaid in Nisan of the ninth year (of Cambyzes), and the corn in Iyyar. No interest is mentioned, but certain properties of the borrowers are named as security. The names of three witnesses are given, including that of the scribe, followed by the date: "Sahirin (Sahrinnu), 23rd of Nisan, eighth year of Cambyzes, king of Babylon and countries" (521 B.C.). From the above it

will be seen that the loan of the silver was for a year, and the loan of the produce for either one or eleven months (more probably the latter). The size of the tablet is $1\frac{5}{8}$ in. by $2\frac{1}{8}$ in.

No. 76. A small and roughly-written tablet of baked clay referring to the letting of a house by Nabû-iribā to Itti-Marduk-balātu. The text of this tablet, which is interesting on account of its date, is as follows:—

The house of Itti-Marduk-balātu, son of Nabû-âhê-iddin son of Egibi: he has paid for the year five shekels of silver as the rent of the house to Nabû-iribā, son of Ê-sagila-zêr-êpuš son of Irani. Half of the money at the beginning of the year, and the balance of the money in the middle of the year he shall pay; he shall change the beams, he shall take away the dilapidation (?) of the wall (?). A trespasser shall pay ten shekels of silver. He shall pay the money to Nubtā, daughter of Itti-Marduk-balātu.

Witnesses: Balātu, son of Nabû-šum-iškun; Marduk-rêmanni, the scribe, son of [Iddin-]Marduk son of Nûr-Sin. Babylon, [month . . .], seventh day, eleventh year of [C]ambyses king of Babylon.

The date of this interesting text should therefore be 518 B.C. If, however, the date be a mistake of the scribe for the first year of Cambyses, the date would be about 528 B.C. The size of the tablet is $1\frac{1}{2}$ in. by 2 in.

No. 77. Clay tablet, probably originally unbaked, inscribed with the record of a loan made by Nadin to Marduk-rêmanni. The following is a translation of this document:—

Nadin, son of Kuddā, has sworn by Bêl, Nebo and Barzā, king of Babylon and king of countries, to Marduk-rêmanni, son of Bêl-uballiṣ son of the NIŠUR-GINA: "Until the second day of the month Tammuz I give twenty *gur* of wheat, in the possession of Itti-Bêl-lūmmir and Gimil-Šamaš, sons of Bêl-garib in Sippara, to Marduk-rêmanni, son of Bêl-uballiṣ son of the NIŠUR-GINA." Witnesses: Iddin-Bêl son of Šum-ukin; Nabû-âhe-šu son of Ilu-šalta-igrib; . . . utîr son of Kalbā; the scribe Itti-Marduk-balātu, son of Iribā-Marduk son of the horse-master. Zazanna, 15th day of Elul, first year of Barzā [Bardēs], king of Babylon and king of countries.

Contracts in which one of the contracting parties swears by the gods Bêl, Nebo, and the king, are rather rare, and the form of the whole is unusual. Zazanna was a town which probably lay very close to Sippara of the sun-god (Abu-habbah). The date of the document is 521 B.C. Size $2\frac{1}{8}$ in. by $1\frac{5}{8}$ in.

No. 78. Baked clay tablet recording the sale of a house at Babylon. As this text is short, a translation of the whole is here given, which will show the character of documents of this class:—

One cane [measure], a dwelling-house, district of Tê which is within Babylon.

The upper western side is beside the house of Itti-Marduk-balātu, son of Nabû-âhê-iddin, son of Êgibi—the buyer of the house.

The lower eastern side is beside the house of Ūbaria, the seller of the house.

The upper northern end is beside the house of Ūbaria, the seller of the house.

The lower southern end is beside the house of Ūbaria, the seller of the house.

Altogether that house is one cane [of ground]. Itti-Marduk-balātu, son of Nabû-âhê-iddin, son of Êgibi, has proclaimed, with Ūbaria son of Bêl-rišûa [that] half a mana of silver is the tariff for half a *gar* of field-[land], and has estimated half a mana of silver as its full price, [and] has given him one shekel of silver for the transfer and agreement [of ownership] of the house.

[Altogether Ūbaria, son of] Bêl-rišûa has received, by the hand of [Itti-Marduk-balātu, son of] Nabû-âhê-iddin son of Êgibi, [and] accepts [half a mana] and one shekel of silver pieces [the complete price of that house]. A withdrawal cannot be made, he cannot give [it] back, nor can they mutually withdraw.¹ In time to come, whoever among the brothers, sons, and family, remote and near, of the house of Bêl-rišûa who shall make a claim thus: "that house was not sold and money was not received," the claimant shall pledge himself [to the extent of] twelve times the amount of the money he² has received.

By the sealing of this (document).

Before Nabû-iddina, son of Šullumu, son of Aššur;

Ardia, son of Gimillu, son of the archer (?);

Bêl-iddina, son of Bêl-šum-iškun, son of the master of the horse;

Bazuzu, son of Kinâ, son of Iddin-Papsukal;

Ikiša-Marduk, the scribe, son of Bêl-êderu.

Babylon, month Tisri, 20th day, accession-year of Nebuchadnezzar, king of Babylon.

Nail-mark of Ūbaria, the seller of the house, as his seal.

The date of this document is 521 B.C., the Nebuchadnezzar mentioned here being the third king of Babylonia bearing that name. He was the well-known pseudo-Nebuchadnezzar, whose real name was Nidintu-Bêl.

¹ Literally "a reclamation shall not be, he shall not return, [from] each other they reclaim not."

² The seller.

As, in the above contract, the extent of ground on which the house sold stood was small, and its extent easily determined, no measurements are given, the scribe contenting himself with merely stating the boundaries, and specifying the extent of the whole. A "cane" of ground has been estimated at ten feet, but this estimate seems to be too low in this case. It was probably, however, not more than twenty feet each way.

The nail-marks of the seller are impressed on both the upper and the lower edges, and the right and left-hand edges bear impressions of the cylinder-seal of the scribe, Ikiša-Marduk, representing a bearded figure standing by some religious emblems—the crescent moon, a star, and a dragon's head ("the image of the god Tug"¹). The size of the tablet is $3\frac{3}{16}$ in. by $2\frac{3}{16}$ in.

No. 79. A small baked clay tablet referring to a loan of silver, of which two kinds are mentioned. The following is a translation of the text:—

Two mana fifty shekels of silver, among [which are] half a mana pure, and half a mana fifty shekels, by the one-shekel piece, coined, from Itti-Marduk-balātu, son of Nabû-âhê[-iddin son of Egibi] unto Itti-Marduk-balātu son of

The names of three witnesses are given, followed by the date: "Babylon, 8th day of Iyyar, first year of Dariwuš (Darius), king of Babylon, king of countries" (probably the beginning of 519 B.C.). The text is interesting from the use of three kinds of silver—the ordinary small probably unmarked pieces, the kind designated as *kulû* ("purified"), and that spoken of as being one-shekel pieces, pressed or coined (*nūhḫutu*). Coined money had at that time just begun to come into use at Babylon, and the tablet in question is one of the first to mention it. The size of the tablet is $1\frac{5}{8}$ in. by $2\frac{1}{4}$ in.

No. 80. A small tablet of baked clay referring to the loan of some produce. This text, which is of interest on account of the lender being a foreigner, is as follows:—

Five [measures] of produce from Kakia the Mede to Šiški, son of Itti-Marduk-balātu son of Egibi. In the month Marcheswan, in Babylon over the river, he shall give [it] back.

¹ See page 50.

The names of three witnesses are given, including that of the scribe. The date is "16th of Elul, second year of Dariawuš (Darius), king of Babylon, king of countries" (518 B.C.). Size of the tablet $1\frac{1}{2}$ in. by 2 in.

No. 81. A small unbaked clay tablet from Sippara of the sun-god (Abu-habbah) recording the borrowing of a sum of money by Marduk-šum-ibnî for his father:—

Two-thirds of a shekel of silver which is punched, [and] ten shekels of pure silver from Marduk-rēmāni, son of Bēl-uballiṣ, son of the *nīšur-gina*, unto Marduk-šum-ibnî, son of Nabû-ētilu-ilāni, son of the priest of the sun-god. He shall give [it back] in the month Tammuz. He has given the money to Nabû-ētilu-ilāni, his father, for oxen.

Here follow the names of three witnesses, and that of the scribe. The tablet is dated "Sippara, 10th day of Iyyar, third year of Dariawuš (Darius), king of Babylon, king of countries" (517 B.C.). The size of the tablet is $1\frac{1}{2}$ in. by $1\frac{1}{8}$ in.

No. 82. A small baked clay tablet recording a promise to pay or lend a sum of money for the purpose of carrying on trade:—

Two mana of silver which is stamped for giving and receiving, which Marduk-našir-ablu, son of Itti-Marduk-balātu, son of Egibi, will give to Bēl-iddina, son of Abu-rammu in the month Elul.

Witnesses: Bēl-iddina, son of Banā, son of Nabāa; Šullumā, son of Bēl-ikīša, son of Ur-Innannaki; Nabû-ēdir, son of Nergal-āšarid, son of the *Rē'i-sisi* [horse-master]; Marduk-bēli-šunu the scribe, son of Arad-Marduk, son of the priest of Istar. Babylon, 21st day of Ab, fourth year of Darašu (Darius), king of countries [516 B.C.].

The text refers apparently to money which, if not actually coined, as the word is now understood, was at least stamped—probably with the amount of its value—for giving and receiving—that is, for trading purposes, the convenience of a regular currency, introduced during the reigns of Cambyzes and Darius, having made itself distinctly felt. Marduk-našir-ablu engages to pay the money within a month or six weeks, Elul being the month following Ab.

The name of the father of Bēl-iddina (Abu-rammu) is very noteworthy, as it is the Babylonian equivalent of the well-known scriptural Abram. It is probable, also, that the names Banā, Nabāa, and Sullumā, have, as their last

element, the root Aa, Â, or Yâ, which are the Babylonian and Assyrian forms of the Hebrew name Jah, in common use among the Jews in ancient times. In Negal-âsarid the last compound of the name is the same as in that of the well-known Assyrian king Šulmanu-âsarid or Shalmaneser. The size of the tablet is $1\frac{1}{2}$ in. by $1\frac{3}{4}$ in.

No. 83. A baked clay tablet of a similar nature to the last, with the addition of the amount of interest to be paid to the lender. The text is as follows:—

Twenty [?] mana of silver which is stamped for giving and receiving [= current money] from Marduk-našir-ablu, son of Itti-Marduk-balātu, [son of] Egibi, to Nabû-abla-iddin, son of Nabû-êdir, son of the Išinite. From the 1st day of Adar until Nisan, it shall increase unto him at the rate of one shekel of silver upon every mana monthly. The responsibility for the property [rests] upon Nabû-abla-iddin and Iḫubu.

The names of three witnesses are given. The date is "Babylon, fourth of Ve-adar, fifth year of Dariwus (Darius), king of Babylon and countries" (515 B.C.). Size $1\frac{3}{8}$ in. by 2 in.

No. 84. A small tablet of baked clay recording the engagement of a man named Guzanu to return a sum of money intrusted to him for payment to another; which payment could not, apparently, be made, on account of Guzanu not making a journey which he contemplated. The following is a translation of this text:—

On the 20th day of Tisri, Guzanu, son of Nabû-zēr-êpus, son of Gaḫal, will go and speak in Babylon with Marduk-našir-ablu, son of Iddinā son of Egibi, about the money, the gift of the bowman, which Marduk-našir-ablu has given to Guzanu. As he is not going [away], he will give back the one mana of silver.

The names of several witnesses are given, followed by the date: "Harsag-kalama (a city near Babylon), 12th day of Tisri, sixth year of Dāriwuš (Darius), king of Babylon and countries" (514 B.C.).

The name Guzanu is identical in form with that used by the Assyrians and Babylonians for the city Gozan. The size of the tablet is $1\frac{1}{2}$ in. by $2\frac{1}{8}$ in.

No. 85. A small unbaked clay tablet from Sippara of the sun-god, referring to a loan of produce. The text is as follows:—

Thirty-five *gur* of corn from Iddina-Nabû, son of Šum-iddin, unto Marduk-rêmanni, son of Bêl-uballit, son of the *Nišur-gina*. In the month Iyyar, in Sippara, he shall give it back. The value of the former contract was of three mana of silver.

This contract has the names of five witnesses (including the scribe), and is dated at Babylon, 22nd day of Sebat in the eighth year of Darawuš (Darius), king of countries (512 B.C.).

This tablet was therefore probably written at Babylon, and afterwards taken to Sippara, where it was found. The size of the tablet is $1\frac{1}{4}$ in. by $1\frac{3}{8}$ in.

No. 86. A baked clay tablet recording the sale of a small vessel for eight mana of silver. The following is a free translation of this text:—

A new ship, covered [decked], of eight [cubits] wide above the hold [?], which Nabû-zêr-ibnî, son of Itti-Nabû-balātu son of Egibi [has sold] to Marduk-ikîšanni [?], son of Marduk-šum-ušur son of. . . for eight mana of white silver, coined, which is by the one-shekel piece. [Marduk-na]sir-ablu, son of Itti-Marduk-balātu son of [Egibi], waives [all] right of using the ship.

The names of eight witnesses, including the scribe, are given. The date is: "Babylon, 10th day of Nisan, tenth year of Dariāwuš (Darius), king of Babylon, king of countries" (510 B.C.).

The text is somewhat mutilated, and the exact meaning of some of the words is therefore doubtful. The size is $2\frac{1}{16}$ in by $2\frac{1}{2}$ in.

No. 87. A baked clay tablet recording the loan of a sum of money stamped "for giving and receiving."

One mana of silver which is stamped for giving and receiving, from Marduk-našir-ablu, son of Itti-Marduk-balātu son of Egibi, to Marduk-bêli-šunu, son of Arad-Marduk son of the priest of Êa. It increases unto him one shekel upon each mana monthly. The amount of a contract for half a mana of white silver, which was lent by Marduk-bêli-šunu unto Itti-Marduk-balātu, [the former] waives the right of receiving.

Witnesses: Marduk-zêr-ibnî, son of Marduk-zêr-[ukîn?] son of Paltani-tum; Lublu, son of Sullumâ son of the boatman; Bêl-kašir, son of Rihêtu; Nabû-mušêtik-urri, son of Šulâ son of Tunâa.

Bêl-uballit the scribe, son of Nabû-êdir-napsâti son of the. . . Babylon, 16th day of Tisri, twelfth year of Dariāwuš (Darius), king of Babylon and countries [508 B.C.].

In this document, the lender, Marduk-našir-ablu, stipulates that a half-mana of silver, owing by Itti-Marduk-

balātu, his father, to Marduk-bêli-šunu, shall not be deducted from the amount which he, Marduk-našir-ablu, has lent to his father's creditor. The size of the tablet is $1\frac{5}{8}$ in. by $2\frac{1}{4}$ in.

No. 88. A tablet of unbaked clay referring to oxen sent from Babylon for the new-year's sacrifices and festival at Sippara of the sun-god. The following is a free translation of this text:—

Concerning the fourteen oxen which have been dispatched from Babylon in Nisan of the fourteenth year of Darius, among them are again (?) four from Šapik-zêri, one for the Lady of Sippara [from] Marduk, [and] one for Gula from Suḫâa—altogether six oxen.

The date corresponds to 506 B.C. The size of the tablet is $1\frac{1}{2}$ in. by $2\frac{1}{2}$ in.

No. 89. A tablet of baked clay referring to an exchange with regard to the destination of certain properties, set aside as the dowry of Âmat-Ka, a Babylonian lady:

Marduk-našir-ablu, son of Itti-Marduk-balātu son of Êgibi, in the joy of his heart, a cornfield, planted and tilled, which is by [the house of] the chief of the *kašir*, and which is over the river Tupašu, his property, which with his brothers, Dâan-bêl-ûsur, Nanâ-bêl-ûsri, Zagaga-iddin, Dâan-iddin, Bêl-gabbi-bêlumma, [and] Aḫu-šunu (altogether five, his brothers,¹ and their sister), and Ḥašdâaitu^m and Kaširtu^m, his daughters,² he had sealed; Marduk-našir-ablu has given for money, instead of thirty mana of white silver, two mana of gold, five mana of refined silver, and a ring, [and] instead of Nabû-ittia and Nanâ-kilili-âhi, slaves, the dowry of Âmat-Ka—Marduk-našir-ablu has given [the above-named cornfield] to Âmat-Ka, daughter of Kalbâ son of Nabâa.

Here follow the names of ten witnesses, including the scribe. The date is: "Babylon, 5th day of Kislev, sixteenth year of Dâriawuš (Darius), king of Babylon and countries" (504 B.C.).

In the above text the family of Marduk-našir-ablu seem to have contributed together to give a dowry to Âmat-Ka, probably a relation. The above contract therefore merely records that Marduk-našir-ablu has cheerfully consented to

¹ The original has: "altogether four, his sons, [and] their sister," which is clearly incorrect. The sister is mentioned in the list, her name being second (Nanâ-bêl-ûsri).

² These words are transposed in the original thus: "and Ḥašdâaitu^m, his daughters and Kaširtu^m." The errors are probably to be explained by the fact that the tablet is a copy, and not an original.

take the various sums of money, and the two slaves, and to give to Âmat-Ka, instead, the cornfield mentioned at the beginning of the text. The document is not very clearly worded, probably on account of carelessness on the part of the scribe who copied it, there being a letter left out in the name of Nana-bêl-ûšri, "four" written for "five" in the summation of the brothers, with other slight errors (see foot-notes). The size of the tablet is $2\frac{3}{4}$ in. by $3\frac{1}{2}$ in.

No. 90. A tablet of baked clay referring to the sale of a slave, with the right of reclaiming or buying back the same. The text is as follows:—

Šum-iddina, son of Šulâ, son of the priest of Gula, has cheerfully sold Itti-Bêl-gûzu, his servant, whose left wrist is inscribed with the name of Meškitu, his wife, for one mana and two-thirds of silver, for the price complete, by the one-shekel piece, coined, to Iddina-Nabû, son of Nabû-êpiš-zêrî, son of the blacksmith.

If a claim be made upon this slave, Šum-iddina shall give up the slave, and shall give him to Iddina-Nabû.

Šum-iddina has received from the hands of Iddina-Nabû the money, one mana and two-thirds, by the one-shekel piece, coined, the price of Itti-Bêl-gûzu, his servant.

Here follow the names of twelve witnesses, and then the words:—

At the sitting of Meškitu, daughter of Bêl-lûmur, son of Rammânussa, wife of Šum-iddina, the seller of the slave. Scribe: Bel-ittannu, son of Bazuzu. Babylon, 6th day of Adar, twentieth year of Dari'awuš (Darius), king of Babylon, king of countries (500 B.C.).

This tablet is important, as it helps to explain, and is in turn explained by, Nos. 74 and 106. Judging from these two texts, and from a tablet of legal precedents referring to a similar contract, it is probable that the scribe has transposed the names Šum-iddina and Iddina-Nabû in the second paragraph of the text. (See the *Proceedings of the Society of Biblical Archaeology*, Feb. 5, 1884, pp. 102-106; and Nov. 4, 1884, pp. 32-36.)

No. 91. A small tablet of baked clay recording the delivery, to Bagasarû, of the share of produce of a field to which he, apparently as partner, was entitled. This text is as follows:—

The produce of the right of the field, for the 21st year of Dari'awuš (Darius), his [king], the property of Bagasarû, who [is partner] with Marduk-

našir-ablu and his brothers, sons of Itti-Marduk-balātu, son of Egibi, Nabû-gabbi-ilê, servant of Bagasarû, [and] messenger of Piššia, servant of the house of Bagasarû, has received from the hands of Šebat-Bêl-ašbat, servant of Marduk-našir-ablu,

Each has taken.

The above text is interesting, as it shows the relations of the Babylonians with their Persian conquerors. Bagasarû, probably a high Persian official, having become partner with Marduk-našir-ablu and his brothers, well-known and probably well-to-do Babylonian citizens, has sent his Babylonian servant Nabû-gabbi-ilê for his share of the produce of the field, their joint property. The servant of Bagasarû is also called *mār šipri*, "son of message,"—that is "messenger," perhaps also "interpreter"—a necessary addition to the household of a foreigner obliged to have intercourse with the natives. The meaning of the name *Bagasarû* is probably "God is chief," from *Baga*, "God" (old Persian), and *sar*, modern Persian *sar* "head." *Piššia* is a name like *Kambuzia*, old Persian, *Kambuḫiya*, Cambyzes; *Barzîa*, Old Persian *Bardīya*, Bardes, &c. The phrase, "Each has taken," seems to refer to the receipt given to Marduk-našir-ablu and his brothers. (See No. 71.) The date is equivalent to 499 B.C. The size of the tablet is $1\frac{3}{8}$ in. by $2\frac{1}{4}$ in.

No. 92. A baked clay tablet referring to the sale of a ship for four mana and ten shekels of silver:—

A ship of six cubits above the hold (?) broad, and twenty cubits draught [lit.: twenty by the cubit the seat of its waters] which Nabû-abla-iddin, son of Lâbaši, son of Nûr-Papsukal, has sold to Širikki, son of Iddinâ, son of Êgibi, for four mana of silver [and] ten shekels of silver, which are by the one-shekel piece, [and] which are not struck with the birdstail [name of a plant]. Nabû-abla-iddin waives all right of navigation of the ship. The silver, four mana and ten shekels, white, the price of his ship, Nabû-abla-iddin has received from the hands of Širikki.

Here follow the names of five witnesses, with that of the scribe. The date is: "Babylon, 5th day of Ab, twenty-sixth year of Dar'ašu (Darius), king of Babylon and countries" (494 B.C.). At the end are two lines of writing stating that the vessel is laden with some material. The size of the tablet is $2\frac{1}{8}$ in. by $2\frac{7}{8}$ in.

No. 93. A baked clay tablet from Sippara of the sun-god, referring to a loan of corn for "the handmaids" of the king Darius:—

Eighteen *gur* of corn, the food of the handmaids of the king, from Šamaš-āhi-iddin, son of Arahū, unto Šamaš-iddin, son of Lubluṭ, son of the priest of Ea. He shall give [it] back at the end of the month Tisri of the 27th year. Bēli-šunu, son of Nabū-balaṭ-su-iḫbī, son of Ellatī, waives all right of receiving the eighteen *gur* of corn.

Here follow the names of twelve witnesses, and the date: "6th day of Tisri, twenty-seventh year of Dariauṣ (Darius), king of Babylon and countries" (B.C. 493).

Šamaš-iddin was probably a kind of purveyor to the court of Darius, and was charged therefore to obtain the corn required. Not having any on hand himself, he borrowed some from Šamaš-āhi-iddin, promising to pay it back at the end of the month. Bēli-šunu, who waived right of receiving the corn, was probably a creditor to the lender. The size of the tablet is $1\frac{3}{4}$ in. by $2\frac{1}{2}$ in.

No. 94. A baked clay tablet from Sippara of the sun-god referring to the claiming of some property by a Babylonian lady living at Sippara. The text is as follows:—

Ri'indu, daughter of Šamaš-šum-uššur, son of Muda-Marduk, went in the month Ab to claim the income of Nidintu^m, son of Šamaš-šum-uššur, son of Muda-Marduk. Any claim of Ri'indu is upon the later income, for in the month Ab of the 29th year Nidintu^m placed it as security unto Bēli-šunu, son of Nabū-balaṭ-su-iḫbī, the chief of the army. There is no proprietary right of Ri'indu to the income.

Here follow the names of several witnesses, and the date: "Sipar, 5th day of Ab, twenty-ninth year of Dariauṣ (Darius), king of Babylon, king of countries" (491 B.C.).

Apparently Ri'indu wished to act for her brother Nidintu^m during his absence, and, not knowing that he had just mortgaged it, claimed the allowance, seemingly in her own name. The answer was that he had given it as a security to Bēli-šunu, and that she had no right to the allowance of her brother. The size of this interesting tablet is $1\frac{7}{8}$ in. by $2\frac{1}{4}$ in.

No. 95. Baked clay tablet referring to a transaction concerning field-produce cultivated on the land belonging to the temple of Bel at Ša-harrinnu. The following is a translation of this text:—

Fifty *gur* of unripe field-produce, the property of Bel of Ša-harrinnu, Bel-bullit-su, son of Muranu, son of the potter in the enclosure of Bel, has given unto Dahhûa and Bêl-abla-iddin until the end of the month Adar, in the enclosure; and will make it known to Širik, son of Nadin-abli, son of Egibi.

This document has the names of five witnesses, including the scribe, and is dated at Babylon on the 7th day of Adar (= February-March), in the thirty-first year of Darius, "king of Babylon and countries" (B.C. 489).

It will be seen from the above translation that the temples of the gods often had large tracts of inclosed ground attached to them, that this ground was cultivated, and that it supported the workmen attached to the temple to make articles needful for the service, &c. (like "the potter in the enclosure of Bêl"). Bêl-bullit-su had probably risen to the position of priest in the temple, and, as such, the selling of the produce of the temple-lands seems to have been intrusted to him, the proceeds probably going to the temple-treasury. It seems to have been calculated that the produce given, or rather sold, to Dahhûa and Bêl-abla-iddin would be ripe and ready for gathering in twenty-three days, and, in order that the same plot should not be assigned to any one else, Bêl-bullit-su engages to make the transaction known to Širik, either a superior priest of the temple, or else another bidder for the plot in question. Ša-harrinnu was a town of considerable note in Babylonia in ancient times, and probably lay near Babylon. The size of the tablet is $1\frac{7}{8}$ in. by $1\frac{3}{8}$ in.

No. 96. A roughly written tablet of baked clay referring to the letting of a house at Babylon. The text is as follows:—

A reed-house which is beside [the house of] Rakuttum, and beside the house of Sukâa, which [belongs to] Šušannu, daughter of Rêmut-Bêl son of Namtišu, which Marduk-našir-ablu son of Egibi, has let by the authority of Šušannu, daughter of Rêmut-Bêl, at a yearly house-rent of thirteen shekels of white silver, from the month Ab of the 36th year of Darius, king of Babylon, according to the agreements, to Âmat-Nanâ, daughter of Âbdi-Esi. She shall pay half the money at the beginning of the year, and the balance of the money in the middle of the year. She shall renew the woodwork, she shall repair the dilapidation (?) of the wall (?). She shall pay the tax (?) in Nisan, Tammuz, and Marcheswan. Nidintum-Bêl has received from the hands of Âmat-Nanâ the money for the half-year. Each has taken [a copy of the writing].

Here follow the names of several witnesses. The date is "Babylon, 5th day of Ab, thirty-sixth year of Dariawuš (Darius), king of Babylon and countries" (484 B.C.).

The writing of this text is exceedingly careless—a real business-hand—and the document is consequently difficult to read. As will easily be seen, it is a contract similar to No. 76 (Cambyses, 11th year), with the additional clauses referring to the authority of Nidintu^m-Bêl to let the house, the mention of the agreements, the payments in Nisan, Tammuz, and Marcheswan, &c. It is a good specimen of an ancient Babylonian lease. The size of the tablet is $2\frac{1}{8}$ in. by $2\frac{7}{8}$ in. This tablet is interesting in being dated in the last year of Darius Hystaspis.

No. 97. A tablet of baked clay bearing a plan of a field, with all the measurements stated in cubits and fingers, and divided according to the Babylonian system of measurement. The position of the property also is stated, the north end being towards the road on the bank of a river or canal, and the south, east, and west bounded by the fields of people whose names are given. The field is very irregular in shape, there being at the north-west corner a rectangular portion taken from the adjoining plot, and on the east a curved and a rectangular piece from the adjoining plot on that side. In the plan the length of the field is not by any means in proportion to its width; but, although considerably shortened, the draughtsman has had to continue his drawing round the edge on the reverse of the tablet. The plan is roughly drawn, and neither the name of the owner, occupier, nor future holder appears. At the end are six lines of calculations to find the area, and therefrom to estimate the price. The tablet is most likely of the time of Darius. The size is $3\frac{7}{8}$ in. by $2\frac{3}{4}$ in.

No. 98. A small baked clay tablet inscribed as follows:—

One shekel of silver, which is for wine, he has given.

One shekel of silver, which is for the messenger of Parnakku, he has given.

A piece of silver, which is for the messenger of the *šartenu*, he has given.

Receipts, probably, for sums due to certain officials at

Babylon. The *šartenu* seems to have been a kind of assistant-judge. Size of the tablet $1\frac{1}{8}$ in. by $1\frac{1}{4}$ in.

No. 99. A small tablet of baked clay inscribed with a note authorising the sale or loan of some corn:—

Letter from Nabû-nadin-âhi to Širka, my brother. May Nebo and Zirpanitu^m bespeak peace and life for my brother. Give five *gur* four *pi* of wheat to Âšaridu.

Beneath this note, on the edge of the tablet, is an impression of the cylinder-seal of Nabû-nadin-âhi, giving a representation of a eunuch-priest before some sacred emblems similar to those found on the old Babylonian boundary-stones. The size of the tablet is $1\frac{3}{8}$ in. by $1\frac{1}{8}$ in.

No. 100. A small tablet of baked clay inscribed with a number of memoranda of payments of money:—

Two-thirds (?) [of a mana] and half a shekel of silver pieces, which are from Ê-sagila, which I have given to Ârad-Bêl, and he will send [them] to Nadin. The 14th day of Tammuz I paid one mana of silver to Êdir-êššu which I failed¹ [to pay] on the 15th of Nisan. One mana twelve shekels, the amount (?) [due] from the house of Nabû-našer [Nabonassar]; I have received twelve shekels of silver on account. Three *gur* of corn . . . unto Ârad-Bêl. Šulâ received from Ârad-Bêl half a mana of silver on the 13th day of Ab.

The name of the writer is not given. The tablet is probably of the reign of Darius. Size $1\frac{1}{4}$ in. $1\frac{3}{4}$ in.

No. 101. A small tablet of unbaked clay inscribed with the following memorandum:—

Five mana of iron unto Îmma for work.

On the reverse is the date, of which, however, only the word "third" now remains. The tablet is $\frac{7}{8}$ in. by $1\frac{5}{8}$ in. From Abû-habbah (Sippara of the sun-god).

No. 102. A small tablet of unbaked clay inscribed with a memorandum recording the lending or selling of some wheat:—

Three hundred and eighty measures of wheat, which is a business transaction, Salmu, servant of Nergal-iddin, the ass-keeper, has given. Former 21st day of Tebet, year 19th.

¹ Or "forgot."

The name of the king in whose reign the transaction was made is not given, but the tablet belongs, most likely, to the reign of Darius. In certain months the Babylonians seem to have inserted an extra day, represented by characters which may be read *ûmu êstin-êšrâ tarsu*, "the former 21st day," apparently to correct a deficiency in the calendar. Size of tablet $1\frac{1}{8}$ in. by 2 in. From Sippara of the sun-god.

No. 103. A baked clay tablet inscribed with a list of amounts given by certain people to a temple, probably at Babylon, called the Bît-ili or Bêt-ili (= Heb. Bethel), "House of God." The following is a translation of this text:—

765 measures of wheat for Bêt-ili, which Šakin-šumi for dues has taken from the hands of Nergal-iddin.

The wheat which Šakin-šumi has received for Bêt-ili:—

150 measures of threshed from the hands of Nergal-iddin,
the canal overseer.

84 measures from the hands of Ikišā, the overseer of the irrigation.

67 do. from the hands of Zariķu-garib.

90 do. from the hands of Nabû-bêl-ilāni,
son of Mukallim.

225 measures from the hands of Bêl-šum-iškun,
son of Gambā.

80 do. from the hands of Êa-garib, the overseer of irrigation.

90 do. from the hands of Êa-garib and Nergal-êdir,
the two overseers of irrigation [by] the gate.

Altogether 786 measures Šakin-šumi has given to Bêt-ili.

21 measures less he has given.

The above text probably refers to the regular yearly tithes to the temple mentioned, for which Šakin-šumi was probably the appointed receiver. The 21 measures mentioned at the end as being deducted were probably the amount of his commission. The tablet is very well written, and most likely belongs to the time of Darius. The size is $1\frac{3}{4}$ in. by $2\frac{1}{2}$ in.

No. 104. An unbaked clay tablet from Sippara of the sun-god referring to the payment of the rent of a house. The text is as follows:—

One-third [of a mana and] five shekels [= twenty-five shekels] of white silver, the rent of his house, which is from Sivan of the first year, to Iyyar, second year of Aḫšiaršu [Xerxes], king of Babylon and countries,

Handaukku, son of Zimaga, and Âhi-šunu, servant of Handaukku, have received from the hands of the woman Ūbartu^m, daughter of Iddira. Each has taken [a copy of the writing or receipt].

Witnesses: Arad-Gula, son of Ikišā; Rêmut, son of Arrabi; Bêl-ittannu, son of Bêl-iddin; Šulum-Bâbili, son of Lûšû-nûru. Sippar, 7th day of Iyyar, first year of Ahšîwaršu [Xerxes], king of Babylon and countries.

The tablet here translated is chiefly interesting on account of the Persian names which it contains, and for the variant spellings of the name of Xerxes. The date of the tablet is 486 B.C., and the size is $1\frac{7}{8}$ in. by $2\frac{3}{8}$ in.

No. 105. A contract-tablet of baked clay recording a loan of fruit or field-produce from Bêl-iddin (apparently of Jewish descent) to a Babylonian bearing also the same name. The text is as follows:—

Five *gur-ša-aš* of fruit from Bêl-iddin, son of Munahimmu to Bêl-iddin, son of Ana-bîti-šu. In the month Marcheswan Bêl-iddin, son of Ana-bitisu shall give back the fruit, five *gur-ša-aš* by the measure of one *pi*, in Babylon, in completeness of amount (?), to Bêl-iddin, son of Munahimmu.

Witnesses: Tâstibi, son of Bullutā; Bêl-âbi-âhî, son of Yautunu; Zabidā, son of Minkatu^m-hi'ubu; Bêli-šunu, son of Padêsu; [and] the scribe, Bêl-ittannu, son of Bêl-âhê-[iddin]. Babylon, 2nd day of Iyyar, third year of Akšîar [Xerxes], king of Persia and the Medes, king of Babylon and countries.

The date of the tablet corresponds with 483 B.C. The contract is of the ordinary kind, and its chief interest lies in the name of the father of the lender of the produce, Munahimmu, which is evidently the same as the Hebrew Menahem, the doubling of the last consonant implying also that the name is a foreign one. The size of the tablet is 2 in. by $2\frac{3}{8}$ in.

No. 106. A tablet of baked clay referring to the sale of a slave by three men, with the right of reclaiming or buying her back again. The following is a translation of this document:—

Êsagila-liššî, son of Nabû-kušur-šu, Bêl-balaṭ-su, son of Nadintu^m, and Ina-Êsagila-lilbir, son of Bêl-êderu, have cheerfully sold Nana-Bâbili-šininni, their servant, whose right wrist is inscribed with the name of Ina-Êsagila-lilbir, the slave-dealer, for one mana eight shekels of refined silver, for the price complete, to Urmanû, son of Lišîr. Êsagila-liššî, Bêl-balaṭ-su, and Ina-Êsagila-lilbir have received the money, one mana eight shekels of refined silver, the price of Nana-Bâbili-šininni, the servant of the men, from Urmanû.

If a claim should be made upon Nana-Bābīli-sininni, the servant of the men, Êsagila-lišši, Bêl-balaṭ-su, and Ina-Êsagila-lilbir the slave-dealer, forfeit the slave and shall give [her] to Urmanū.

Witnesses: Bêl-upahhir, son of Bêl-balaṭ-su; Bêl-iddin, son of Ikubu; Nabû-ittannu, son of Nabû-balaṭ-su; Iribā, son of Nadin; Nabû-balaṭ-su, son of Ubar; Bêl-êreš, son of Šamaš-Aa [here a line of unknown characters, perhaps the name of a witness or one of the contracting parties]; Êa-êpuš, the scribe, son of Nabû-mušētiḫ-ūrri. Babylon, month Adar, eleventh day, 23rd year of Artaxerxes, king of countries [442 B.C.].

On the edges also are other lines of unknown characters, accompanied by nail-marks, and the words: "Nail-mark of Êsagila-lišši," "Nail-mark of Bêl-balaṭ-su," and "Nail-mark of Ina-Êsagila-lilbir."

Translations of this important document, and a reproduction of the same, with special reference to the unknown characters, will be found in the *Proceedings of the Society of Biblical Archæology* for April, 1883, pp. 103-107, and June 1883, pp. 152-154. The size is $3\frac{1}{8}$ in. by $2\frac{3}{8}$ in.

No. 107. A contract-tablet of baked clay inscribed with a kind of deed of partnership. The following is a translation of this text:—

Twenty mana of pure silver from Nidintu^m-Bêl, son of Bêl-uballit-su, to Minu-ana-Bêl-danu, son of Bêl-balaṭ-su-iḫbī, as capital. Whatever he does in town or country with the silver, twenty mana, is for the profit of both. Right to the full sum of money, twenty mana, Minu-ana-Bêl-danu waives. Minu-ana-Bêl-danu directs (?) the double road, Nidintu^m-Bêl goes not [that is: Minu-ana-Bêl-danu directs the business for them both, Nidintu^m-Bêl remaining sleeping partner].

Here is impressed the seal of Minu-ana-Bêl-danu, representing a bearded and draped figure, standing with his hands raised before a winged, man-headed scorpion with lion's legs, and various emblems of the field.

The reverse is inscribed with the names of seven witnesses and the name of the scribe. The tablet is dated the 8th of Iyyar in the 28th year [of Artaxerxes, "king of countries" (437 B.C.). Size of the tablet 3 in. by $2\frac{3}{8}$ in.

No. 108. A clay tablet, originally unbaked, referring to a loan of produce (probably first-fruits) from the property of the temple of "Nebo, king of the universe" (*Nabû šar kiššāti*), at Borsippa, granted by Bulluṭ (most likely the treasurer) to Nabû-naṣer. The loan was to be repaid in the month Tisri of the fourth year of Pillipsu (Philip), and

as the text itself is dated the 10th day of Sebat of the third year of that king, the produce in question was lent for a period of nine months. The text is dated at Borsippa (in which town the loan was to be repaid), and has the names of four witnesses, including that of the scribe. The date corresponds to 317 B.C. The size of the tablet is $1\frac{3}{4}$ in. by $1\frac{7}{8}$ in.

No. 109. A small tablet of unbaked clay, inscribed with an order to sell or lend a certain amount of produce. The text is as follows:—

Letter from Bulluṭ, the proctor (lit. "lord of the measure") of the tithe-gatherers (?), to Nabû-abla-iddin, son of Itti-Nabî-namirri. Let him give two *gur* of fruit, in the treasury of Nebo, from the fruit of the month Tisri, fifth year of Antignussu [Antigonos], the chief of the people; to Nabû-kariš, son of Nabû-bêl-zêri.

The reverse has a representation of a winged griffin (impressed from a pointed oval stone set in a ring), accompanied by the words: "Ring of Bulluṭ." Date, 313 B.C. Size $1\frac{1}{8}$ in. by $1\frac{3}{16}$ in. From Babylon.

No. 110. Small tablet of unbaked clay referring to the sale or loan of some produce:—

A certain amount¹ of corn for food, the *šihusu*, son of Iddin-Bêl, the . . . has received [from] Nabû-bêli-šunu, son of Bêl-âhê-iddin, the *mas-mašu*. Fourth day of Sivan, sixth year of Alexander, son of Alexander.

The reverse has two nearly obliterated impressions of seals, each, apparently, representing a bull. These impressions are accompanied by the words: "The ring of Nabû-bêli-šunu," and "The ring of the *šihusu*." The date is 312 B.C. The size of the tablet is $1\frac{1}{8}$ in. by $1\frac{1}{4}$ in. From Babylon.

No. 111. A baked clay tablet from Warka, referring to the mortgaging, by Lâbaši and Anu-aḥa-iddinu, of a half of the eighteenth part of the revenue of "the priests of the gods of heaven," and of the sacrifices offered to them, to Lâbaši for four shekels of silver. If the mortgagees made a claim upon this part of the revenue they had mortgaged, they rendered themselves liable to a penalty of twelve times the amount. Lâbaši was to be the receiver of it for

¹ The amount is given, but its modern equivalent is not known.

the future. The names of eleven witnesses, including the scribe, are given. The date is "Erech, 18th day of Nisan, 68th year, Seleucus, king," corresponding to the second year of Seleucus II., 244 B.C. Size $3\frac{1}{4}$ in. by $3\frac{3}{4}$ in.

No. 112. A baked clay tablet from Warka referring to the mortgaging of a part of the income of the temple in that city. The amount of the income mortgaged was probably an indefinite one, as it was apparently the produce of the free-will offerings of the worshippers for certain days in the year, apparently of the month (Nisan) in which the document is dated. The revenue is mortgaged by Gīgal-Anu and Anu-aḥu-iddin, who were apparently priests, with the consent of Lābaši, Nidintu^m-Anu, Anu-ukīn, and others, to Anu-zēr-iddin for one mana five shekels of silver, in staters (*īstaterrānu*) of Seleucus, which were "gifts for the complete sums" (apparently = "legal tenders for the whole amount"). The amount agreed upon had been received from Anu-zēr-iddin by Gīgal-Anu and Anu-aḥa-iddina. It is also stipulated that if any of the above-named mortgagees claim any of the mortgaged income, they render themselves liable to a penalty, apparently of twelve times the amount. The mortgagees, together with Nidintu^m-Anu and Anu-ukīn, waive respectively all right to their share of the income—it was in future to belong to Anu-zēr-iddin alone. At the end is also the additional clause, parted off from the rest, stating that Anu-zēr-iddin shall always receive the portion of the yearly incomes from the total of the yearly incomes which are in the temple of the gods in his name. At the end are the names of fourteen witnesses, including that of the scribe, followed by the date: "Erech, 27th day of Nisan, 78th year, Seleucus king." On the edges are impressions of the signet-rings of eighteen people—the fourteen witnesses, the mortgagees, and the two consenters to the agreement. The date is April, 234 B.C., the 12th year of Seleucus II. Size $3\frac{1}{2}$ in. by 4 in.

No. 113. A tablet of baked clay bearing the record of a loan of silver made by Bēl-kušur-šu to Itti-Marduk-balātu. The money was to be returned on the 2nd day of Iyyar, in the 94th year of the Seleucian era (218 B.C.), Anti'ukkusū (Antiochus III.) being then king. If the

money were not paid back by the time stated, a kind of order to pay—as it would seem—was to be issued by the king. The document concludes with directions as to the way in which the receipt was to be recorded—the tablet apparently belongs to a period of great mistrust in trade-transactions—and the transaction is witnessed by eleven people, each of whom has impressed his seal. Size 3 in. by $3\frac{1}{8}$ in.

No. 114. A tablet of baked clay, apparently referring to the sale, by Šilluttu^m, of her own and her husband's rights to certain portions of the revenues and offerings to the temples of Erech, for one mana of pure silver staters of Demetrius (*istaterrānu ša Dimitrisu*), to Anu-zēr-iddin. A full statement of all the shares of Šilluttu^m and her husband are given, and at the end there is the usual clause referring to the penalty for making a claim upon the revenue by the seller—or, rather, by her security (as the husband of Šilluttu^m, though mentioned by name, does not appear as a party to the contract, it is not unlikely that she was a widow). The names of eleven witnesses are given. The end, containing the date, is mutilated, so that it can only be seen that the transaction was made at Erech during the reign of Demetrius (162–150 B.C.). Size of the tablet $4\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

No. 115. A clay tablet, probably originally unbaked, giving a list of receipts of first-fruits, from certain people whose names or occupations are mentioned, being either offerings to Babylonian temples or repayments of loans from the temple treasuries. The sum of the whole amounts to 34 *gur* 5 *aš* of fruit. At the end is an entry of an additional amount of 5 *gur* 4 *pi* from a man named Eraklidē (Heracleides), apparently a Greek. Dated in the 209th year, most likely of the era of the Seleucidæ (103 B.C.). Size $1\frac{3}{4}$ in. by $2\frac{1}{8}$ in.

No. 116. A clay tablet similar to No. 115, giving a list of amounts due, apparently to the temple of Zagaga and Bêltu (Beltis), &c., in “the 154th year, which is the 218th year,” of the Arsacean and Seleucean eras respectively. The amounts mentioned are principally money-payments. The date is “18th day of Sebat, 154th year, which is the

218th year, Aršakā, king," corresponding to the year 94 B.C. (the difference between the Seleucæan and Arsacean eras was sixty-four years). The size of the tablet is $2\frac{3}{4}$ in. by $2\frac{1}{4}$ in.

No. 117. A clay tablet, also originally unbaked, inscribed with the record of the borrowing, and seemingly also of the repayment, by Marduk-šum-iddin and Marduk-zēr-ibnī, priests of Bīt-sabat, of a sum of eighteen shekels of silver from the treasury of Bēl, from the 26th of Sivan (May) to the 30th of Iyyar (June) of the 219th year of the era of the Seleucidæ. The date reads: "30th day of Iyyar, 219th year, Aršakā (Arsaces), king of kings." This era is Seleucæan, and therefore corresponds with the year 93 B.C. The size of the tablet is $1\frac{3}{8}$ in. by $1\frac{1}{4}$ in.

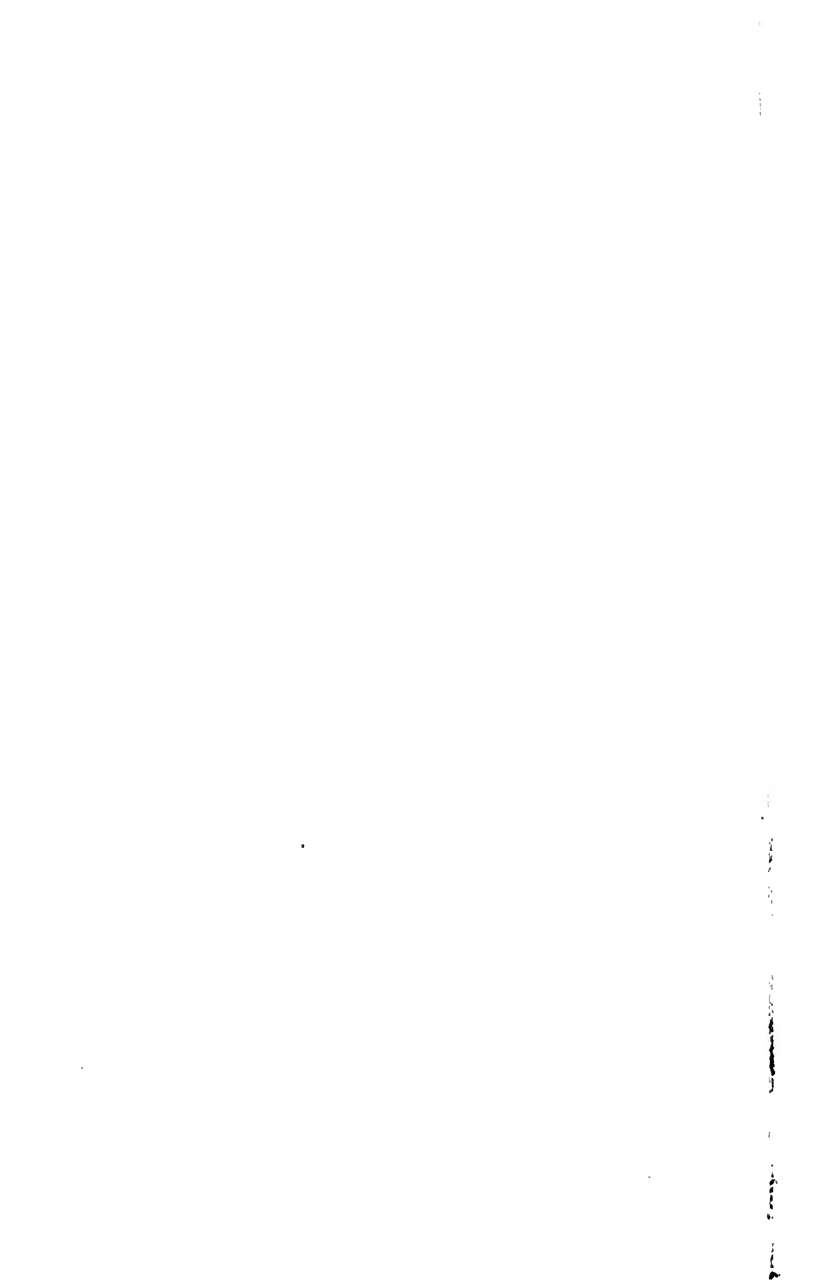
No. 118. A small tablet of baked clay of an unusual texture and style of character, said to have been found in Cappadocia (Kaisarieh?). The language in which it is written is unknown, but is probably the ancient language of the country in which it was found. The text refers to certain consignments of animals called *kutina* (horses or mules), of which five different kinds seem to be mentioned, the total number referred to in the text being eighty. Probable date 650 B.C. Papers upon this important text will be found in the *Proceedings of the Society of Biblical Archæology* for 1881, pp. 11-18 and 28-32; and a tentative rendering of the text by Prof. Sayce will be found in the same publication, p. 35. The style of the writing is not unlike old Babylonian; and the size of the tablet is $1\frac{3}{4}$ in. by $1\frac{1}{8}$ in.

The trade-documents exhibited in Table-case B cover a period of over two thousand years.

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